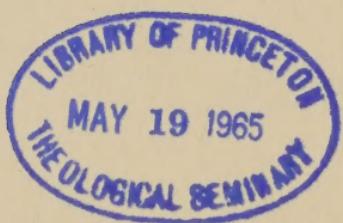


# JOHN WILBUR CHAPMAN

THE MAN, HIS METHODS AND HIS MESSAGE

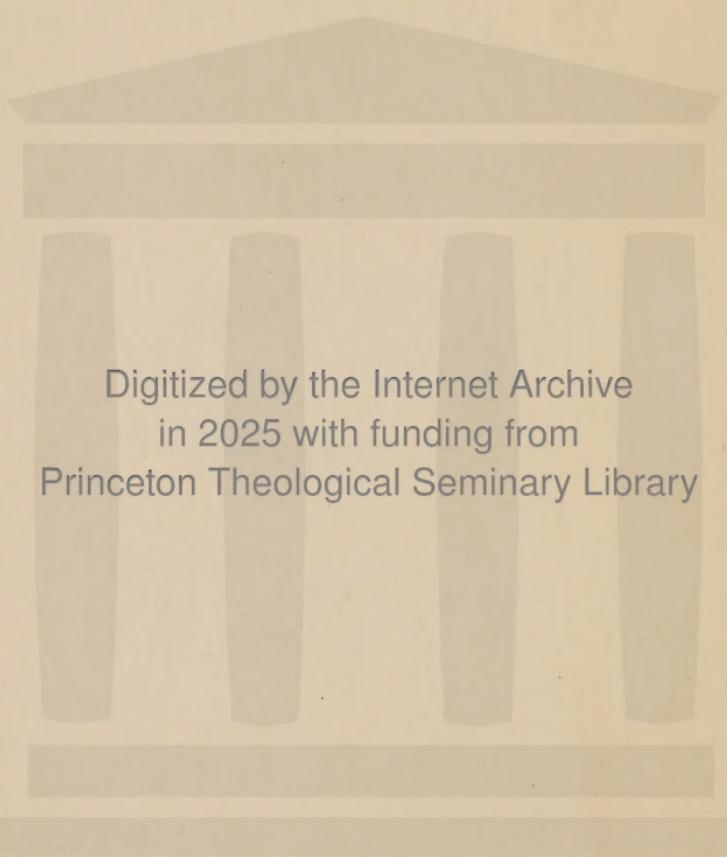
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JOHN C. RAMSAY



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John Wilbur Chapman





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JOHN WILBUR CHAPMAN

*The Man, His Methods, and His Message*



# JOHN WILBUR CHAPMAN

THE MAN, HIS METHODS AND HIS MESSAGE

“Well done, thou good and faithful servant: . . .”

Matt. 25, 21.

By

JOHN C. RAMSAY



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To  
LILIAN,  
JACK AND ELIZABETH

## PUBLISHER'S NOTE

Dr. John C. Ramsay died suddenly in March 1962 during the final details of preparation for this book. The work is based on his doctoral thesis and covers many years of diligent research. The extensive Bibliography shows hundreds of sources explored to assure authentic characterization and description of Dr. John Wilbur Chapman. During his years of inquiry and analysis Dr. Ramsay received cooperation and helpful suggestions from personal friends and strangers alike. We believe he would wish this note of acknowledgment and gratitude addressed to everyone who assisted and encouraged him in his work.

## FOREWORD

One of the outstanding evangelists of the last generation was Doctor J. Wilbur Chapman. He preached the Gospel of Christ with clarity, logic and power to the conversion of thousands. The thousands that came to hear him preach on both sides of the Atlantic, and in the Far East, attest to his anointing by the Spirit of God as few men of his day. It was partially through his influence that Billy Sunday was the assistant of Doctor Chapman, and it was Doctor Chapman's sermons that Billy Sunday first preached in his first evangelistic campaign. Though Doctor Chapman was a staunch Presbyterian, yet he belonged to the whole Church of Christ everywhere.

His home with its magnificent view is still a landmark here in Montreat, North Carolina, where I make my home. Many times I have climbed the little mountain and stood on the porch with Montreat in panoramic view before me and asked God to give me something of the spirit of J. Wilbur Chapman. Doctor Ramsay's book will be a challenge and inspiration to those who read it. I heartily commend it to Christians everywhere.

BILLY GRAHAM



## PREFACE

Why are we failing in our evangelistic mission in the world today?

This is a question asked by Christians everywhere. The world has been faced with the onslaught of material and humanistic philosophies, and with spectacles of evangelistic sensationalism, with resulting confusion and turmoil. We know that the remedy for such widespread bitterness and distress cannot be obtained from philosophy, nor from pseudo-ecclesiastical exhibitionism: the remedy must come from Christ.

To meet this challenge the Church must offer its treasures old and new. Much thought resolves into councils and "group dynamics," and schools of pastoral counseling fraught with Freudianism. For forty years, since the beginning of World War I, the "old" scarcely has seemed respectable, the widespread idea being that anything prior to that time is anachronistic. Intimidated by empirical science, hounded by "new" philosophies, and deadened from within by new methods, the Church must begin again to rebuild the House of God.

There exists the lack of a general spiritual revival. Although many persons attend services on a regular schedule, an awakening similar to that taking place in the days of Jonathan Edwards, or during the middle of the nineteenth century under Nettleton and Finney, or in the time of Dwight L. Moody in the final quarter of his career, is unknown. Bible study led by a reputable Scriptural scholar is too frequently substituted for the ingathering of the un-

reached, and it attracts comparatively few of those persons who have not already experienced a longing to come to the feet of the Master.

In the midst of world unrest in which urgent political and economic problems must be met, the Church has not found its way toward calling the peoples of the world for an immediate decision for Christ even while acknowledging that they are as "sheep without a shepherd."

Truthfully, it must be admitted that thousands of those within the Church who are aware of the need for evangelism seem no better off. The spirit and method of evangelism have been lost to the Church while the urgency of the Gospel message is more keenly felt than ever before.

In this book there is presented the story of John Wilbur Chapman, pastor and evangelist. It is offered with the suggestion that, like the age in which he lived, he was neither bumbling nor ingenuous, and it is hoped that his spirit and his wise approach to evangelism may be of some guidance as the Church marshals its forces toward the task of bringing people to the fellowship of Christ, and into the comforting experience of the all-encompassing love of God.

## TABLE OF CONTENTS

FOREWORD .....	7
By Dr. Billy Graham	
PREFACE .....	9
INTRODUCTION .....	17
The Need for Evangelism Today.	
PART I .....	21

### YOUTH AND EARLY MINISTRY

Lineage — Childhood — College — Seminary — Meets Dwight L. Moody — Early Pastorates — Marriage to Irene Steddom — Death of Irene Chapman in Albany — Pastorate at Albany — Northfield — F. B. Meyer — Marriage to Agnes Pruyn Strain — Winona Bible Conference — Dr. R. A. Torrey — Sam F. Jones — “Billy” Sunday — W. E. Biederwolf — Samuel H. Hadley — Evangeline Booth — Chapman Protege of Moody — Andrew Murray — Thomas Chalmers — John McNeill — Henry Drummond — G. Campbell Morgan — S. D. Gordon — Pastorate at Bethany — John Wanamaker — Interval of Evangelism — Second Bethany Pastorate — John Chambers Memorial — Pastorate at New York City Fourth Church — First Challenge to Professional Evangelism — Appointment as Corresponding Secretary of the Assembly’s Committee on Evangelism — Meets John H. Converse — Death of Agnes Chapman.

PART II .....	57
---------------	----

### SERMON AND SONG TO THE WORLD

Professional Evangelism 1907 — Chapman Meets Charles M. Alexander — Proposed Evangelistic Campaign for Philadelphia — Proposed Campaigns in England, Ireland Scotland, Australia, U.S.A. — Boston Campaign — First Australian Campaign — The Orient — Chapman Marries Mabel Cornelia Moulton — Campaigns in England, Scotland, Wales, Ireland 1910-1912 — Death of John H. Converse — Chapman Residences, "Jamaica Estates," "Wolvenhook," "Bungalow Villa," and Montreat — Chicago Campaign — Second Australian Campaign — New Zealand — U.S.A. Cities.

PART III .....	73
----------------	----

### THE STREAM OF LIFE AND ITS TRIBUTARIES

Contributing Factors in Chapman's Life — Moody — Finney — Meyer — Hadley — Spurgeon — Murray — McCheyne — Chalmers — Drummond — McNeill — Mills — Williams — Ford Ottman, Assistant — Edgar Chapman, Brother — Roberts — Bruce — Cuyler — Jowett — Whyte — Simpson — William Jennings Bryan — Anderson — Langley — Pierson — Alexander — Means of Evangelism — Belief in Prayer — Personal Dedication — Methods in Preaching Evangelism — Emphasis on Trained Assistants — Ashers — Nortons Interviewing Converts — Musical Evangelism — Alexander — Harkness — Naftzger — Davis — Barraclough — Boston Campaign — Earl — Ottman — Weddell — Thacker — Toy — McEwan

— Fisher — Hemminger — Pugh — Excell — Gray — Hall — McGranahan — Message From the Platform — Pocket Testament League — Charles M. Alexander, “Prince of Song Leaders” — Alexander in Moody and Sankey Meetings — Attended Moody Bible Institute — With John Kittrell — Milan B. Williams — Torrey-Alexander Meetings — Brought Robert Harkness into Chapman Organization — Secured Musical Services of Peter Bilhorn — George Stebbins — Fred Butler — Homer Rodeheaver — The Lowes — Dr. Albert Brown — William Rock — D. B. Towner — Ada Habershon — Fanny Crosby — Chapman’s Message From the Platform — Meticulous Speech — Careful Preparation of Sermons — Sermon Texts — Strict Adherence to the Bible for Illustrative Emphasis — Shunned Humor in the Pulpit — Invitation to Ministers in Evangelistic Services — Three Providential Occasions in Chapman’s Ministry — Chapman’s Message in Print — Books — Demands for Reprinted Sermons — Hymnbooks — Pamphlets — Periodicals.

PART IV ..... 157

### GOOD AND FAITHFUL SERVANT

Evaluation of Chapman’s Achievements — Extent of Influence — Effects of Campaigns — Disapproval of Sensationalism in Religious Services — Cautions Against Snobbery in Churches — First Assembly of The World Council of Churches at Amsterdam, 1948 — Genuine and Spurious Doctrines — The Ebbing Tide in Evangelism — The Need for

Renewed Emphasis on Evangelism — The Turning Tide in Evangelism — Charles E. Fuller — Dr. "Billy" Graham — Charles Templeton — God's Witness To His Work — Chapman Elected Moderator of the General Assembly, 1917, Nominated by Dr. John F. Carson — World War I — Organized National Service Commission — Suspended Evangelistic Campaigns — Organized New Era Movement — Managed Funds for Returning Servicemen and for Reconstruction of European Evangelical Churches — Chapman's Failing Health — New York on Armistice Day 1918 — Chapman Submitted to Surgery — Chapman's Last Evangelistic Campaign, Elizabeth, New Jersey — Last Message to a Large Congregation, Prophetic Bible Conference, Address on the Second Coming, Carnegie Hall — Last Sermon Preached, Jamaica, N. Y., "Christ, Our Only Hope," December 15 — Chapman's Death, December 25, 1918.

EPILOGUE .....	207
BIBLIOGRAPHY .....	211

## LIST OF ILLUSTRATIONS

John Wilbur Chapman .....	16a
Alexander Hamilton Chapman, <i>Father</i> .....	16b
Lorinda McWhinney Chapman, <i>Mother</i> .....	16b
Birthplace of J. Wilbur Chapman .....	16b
Dwight L. Moody .....	16c
Chapman at 18 .....	16c
Student Ministers .....	16c
Chapman 1900 .....	16c
Robert Harkness .....	16d
Charles M. Alexander .....	16d
“Bungalow Villa” .....	16d
John H. Converse .....	16e
John Wanamaker .....	16e
Chapman’s First Parish .....	16e
Bethany Presbyterian Church .....	16e
The Members of the Chapman-Alexander Mission Party .....	16f
A Typical Noon-Day Service for Men in the Melbourne Town Hall .....	16g
The Presbyterian General Assembly’s Conference Center, Montreat, N. C. .....	16h





John Wilbur Chapman



Alexander Hamilton Chapman  
*Father*



Lorinda McWhinney Chapman  
*Mother*



Birthplace of J. Wilbur Chapman  
*Richmond, Indiana*



*Above:* Dwight L. Moody  
In the grove at Northfield

*Top right:* Chapman at 18

*Center:* Student ministers  
Chapman in center

*Bottom:* Chapman 1900



*Above:* Robert Harkness  
Pianist and hymn-writer of  
the Chapman-Alexander  
party

*Left:* Charles M. Alexander  
in Australia



“Bungalow Villa”  
The Chapman Home at Winona Lake, Indiana



John H. Converse



*Top Right:* John Wanamaker  
*Right:* Chapman's first parish,  
Church of Christ  
Liberty, Indiana



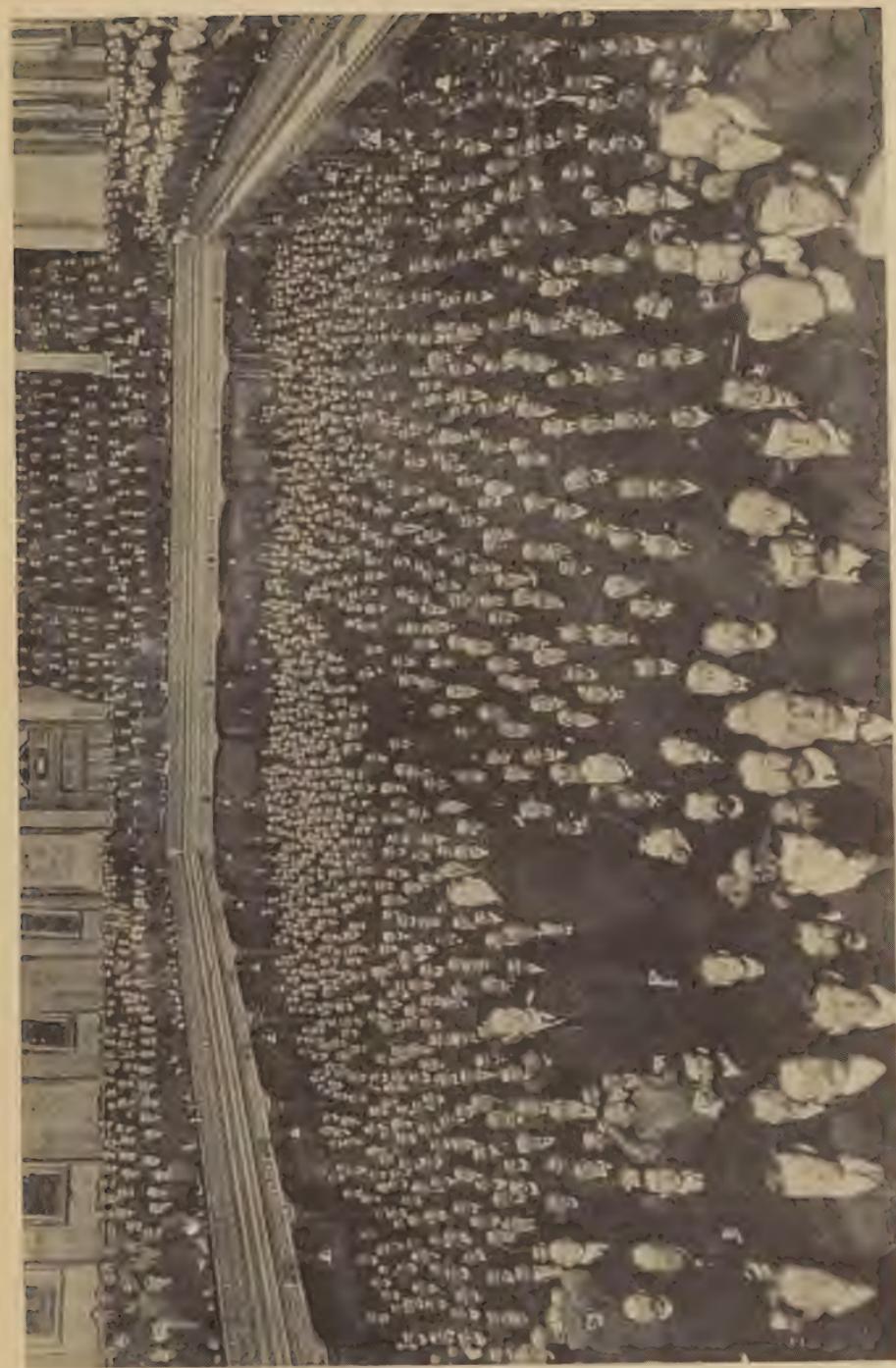
Bethany Presbyterian Church, Philadelphia, Pa.



The Members of the Chapman-Alexander Mission Party.

Back Row (left to right): Mr. Natizer, Rev. W. P. Nicholson, Mr. Ralph C. Norton, Mr. J. R. Hemminger, Second Row: Rev. W. Asher, Mrs. Asher, Miss Breckenridge (Dr. Chapman's secretary), Mrs. E. A. R. Davis, Mr. Robert Harkness, Mrs. R. C. Norton, Mr. E. W. Bookmyer (Mr. Alexander's secretary), Third Row: Rev. Ford C. Ottman, D.D., Miss Agnes Pruyun Chapman, Dr. J. Wilbur Chapman, Mr. Charles M. Alexander, Mrs. Alexander, Mr. F. Dickson.

In Front: Master Hamilton Chapman, Mr. George T. B. Davis.



A Typical Noon-Day Service for Men in the Melbourne Town Hall.



The Presbyterian General Assembly's Conference Center

Montreat Photographic Lab.

Montreat, N. C.

## INTRODUCTION

*The First Assembly of the World Council of Churches in Amsterdam, August 22-September 4, 1948, has been pronounced the most significant ecclesiastical concourse since the Reformation. Representing one hundred and fifty-one member denominations, it is characterized as "the new emergent in Christian History."*

*Of its four emphases, none received a more vital endorsement than the theme, "The Church's Witness to God's Design." The essence of this, the Section II Report, approved for citation to the churches, began the message concerning evangelism with the assertion that Jesus Christ is risen and is alive today, and continued: "This is the central fact of the Church's witness. In this the whole design of God is present in epitome."*

*The Assembly agreed in the belief that the will of God is for the message concerning Jesus Christ to be preached to every man, woman and child in every part of the world; and that, lacking the cooperation of man, God's design will not be fulfilled.*

*Some have been Christians who now languish in the faith; others never have heard of Christ. Some, in these days of civilization's crisis, are aflame with new hope; others are in despair, while the Church bears the stigma of its defence of the status quo.*

*There does exist a golden opportunity for the lay membership and the ordained alike to be active witnesses for the Master's cause while availing ourselves of our "finest*

*hour*" to recapture some spirit of the apostolic age, and to become burdened with a sense of urgency.

Speaking for forty-four countries sending representatives, the Associate General Secretary, Anglican Bishop Stephen Neill, said to the meeting of the Federal Council in Cincinnati, Ohio, three months after the historic gathering in Amsterdam: "For the first time in history there is in existence . . . this ecumenical perspective . . . to get the Gospel of redemption through Jesus Christ . . . proclaimed literally to every human being in the world."

This cardinal emphasis was reiterated at the Second World Council of Churches in Evanston, Illinois, August 15-31, 1954, attended by one hundred and sixty-three member denominations, whose theme was "Christ, the Hope of the World," when it affirmed: "Scores of millions have . . . never even heard the Gospel. . . . The church of Christ is still today at home and abroad 'on mission sent'."

Never in the history of mankind was the world more aroused to prove this urgency. The world, having witnessed the cataclysm of World Wars I and II, now experiences an awakening to the responsibility of avoiding a possible World War III. We recognize the need for vigilance; our greatest strength lies not in material resources, but in our spiritual arsenals; and every human being in our generation must be made to feel the supreme measure of power in the Gospel, and brought within hearing of the wonderful story, "Jesus and His Love."

Such, then, is the charge. This is the call of the hour, and spontaneous response should be on the lips of every prayerful Christian.

Ignoring all denominational differences, marching side by side as a powerful force, we should advance to success and victory under the banner of the Lord God of Hosts, our standard proclaiming our profession of faith: "Christ is the only answer."

PART I  
YOUTH AND EARLY MINISTRY



## PART I

### YOUTH AND EARLY MINISTRY

— 1 —

It is granted that distinguished ancestry is no guarantee of a descendant's greatness nor does the obscurity of a man's forefathers impose failure upon himself, but the tracing of lineage does reveal the channels through which flows the blood, blue or otherwise, of generations of mankind.

Examination of the Chapman lineage furnishes generous data in support of the theory that good blood will tell, and reveals that one John Chapman was the first of his line to see American shores.

Born in Oxfordshire, England, about 1678, John Chapman was the great-grandson of Roger and Joane Sumner. There being no common school system, the boy was taught by the parish curate, who customarily acted as schoolmaster. John was "bound out" for seven years of apprenticeship to learn weaving, and later journeyed to London, spending his first night in the city at the Blue Owl, the little hostelry made famous by Chaucer, Johnson, and Goldsmith. There is evidence that he was kidnapped and impressed into the British Navy where he served for some years, participating in action involving French and English colonies in America, as well as Continental France. English soldiers were transported to America, and it is believed that John Chapman was in one contingent debarking at Boston from one of the British men-of-war about mid-year 1707.

Of the sixth generation there was born at Roxbury, Massachusetts, on November 27, 1745, Increase Sumner, who became Governor of that State. Others whose exact relationship is not established, but belonging in the genealogy, are John Bird Sumner, Archbishop of Canterbury; Charles Richard Sumner, Bishop of Winchester; Charles Sumner, United States Senator from Massachusetts; and Edwin Vose Sumner, Major General in the U. S. Volunteers, who fought at Seven Pines. The maternal side includes John Wilbur Chapman's grandfather, James McWhinney, millionaire cattle broker during the War Between the States; his great-grandfather, William McWhinney; and his great-great-grandfather, Thomas McWhinney, who came from Knox County, Tennessee, to Richmond, Indiana about 1817. William McWhinney married Elizabeth Kendrick of Virginia.

A century before, John Alden disembarked from the *Mayflower* at Plymouth Rock and settled in Duxbury, outliving all signers of the *Mayflower* compact. His grandson, Captain Samuel Alden, occupying a position of great trust in Duxbury, became acquainted with John Chapman, heard his story of impressment into the British service, and assisted his escape to North Stonington, Connecticut, where John plied his trade of weaving, and where, on February 16, 1710, he married Sarah Brown, remaining in Stonington until his death at the age of eighty.

Amos Chapman, eighth child of the second-generation Andrew Chapman, married Elizabeth Cox and settled in Indiana. In the fourth generation Alexander Hamilton Chapman, son of Amos Chapman and Anna Garner Chapman, studied medicine but never practised his profession. He married Lorinda McWhinney, daughter of James and Mary Bell McWhinney, and established residence in Richmond, Indiana where their six children were born: Ida

Lorinda, John Wilbur, Edwin Garner, Anna Mary, Jessie Luella, and Charles Rachford.

So the New England Chapmans and the McWhinneys from eastern Tennessee and Virginia were pioneer families on the move westward. The McWhinneys, originally from Scotch-Irish Presbyterian stock in the Province of Ulster, were in "the vanguard, not the backwash, of the march of civilization."

\* \* \*

John Wilbur Chapman, second child of Alexander Hamilton and Lorinda McWhinney Chapman, was born in Richmond, Indiana, on June 17, 1859. Dr. Chapman remembered having lived in the finest house in that city, probably the original town house of James McWhinney, his grandfather. The late Russell E. McWhinney of Richmond, whose statement was confirmed by the late Edwin Garner Chapman, wrote that Wilbur was born in his grandfather's house, now number 203 North Tenth Street.

Influences of home life, school and church were richly contributory to the molding of Chapman's character. Into the Whitewater Valley had come Puritans from New England and Quakers from Pennsylvania. The War Between the States, left its spate of prejudice and partisanship, but the violence of the war itself never reached the city. Public libraries and schools multiplied, and culture was stimulated through lectures and concerts in Lyceum courses. Note-worthy personalities derived from the city and environs, and soon Whitewater Valley was known far and wide for its development in cultural and commercial scope and excellence.

During his boyhood Wilbur Chapman was a better-than-average baseball player and flyer of kites, and he had the usual small boy's love and aptitude for swimming. He started to school at the age of seven, continuing through

high school. The red-brick Finley School where he was a pupil still stands on the south side of B Street, between Fourth and Fifth Streets. Chapman probably attended the old Garfield School at North Eighth and B Streets, which was the high school. As an eleven-year-old he delivered milk for the Greenway Dairy, driving their dairy wagon. Later he sold newspapers, kept books, and worked for a confectioner. He has been described as an excellent student, who learned a little too readily for his own good, with considerable time on his hands for mischievous pranks that youngsters find irresistible.

Chapman's Saxon name, meaning "trader," neatly characterized the growing youngster. At one time a billygoat constituted his entire capital stock. When the family would—or could—no longer tolerate the animal, he traded it for a snare drum. This nerve-shattering possession at long last was exchanged for a jig saw, leaving the domestic entourage somewhat shaken, but properly grateful.

With his chum, Charles White, Wilbur formed a partnership under the firm name of Chapman, White & Company, producing ingenious devices with jig saw and jackknife, ornamental brackets, and household oddities which they exhibited at county fairs and sold through house-to-house canvass. The enterprising youngsters followed this up by securing the agency for the sale of printed cards and letterheads.

At the tender age of five, Chapman, after the habit of countless moppets, "played church" to a supporting-cast congregation of his amiable brothers and sisters. As he grew older he talked of becoming a teacher or a professor. He also was inclined toward the ministry, which his father opposed, saying, with plenty of justification, that there were enough poor ministers already, and the bar and pulpit were overcrowded. "You are too full of fun and mischief," declared

Mr. Chapman. "If there is any minister in our family, it will be your brother Ed, not you."

Throughout his adolescent years Wilbur attended Sunday Schools of various denominations. Usually he could be found in the Grace Methodist Church on Sunday afternoons where State Senator C. C. Binkley was the superintendent. His own teacher was Mrs. Binkley, a gracious lady, who taught young men's classes over a period of some twenty-odd years.

When Wilbur was seventeen a guest minister, addressing the Sunday School, gave the usual invitation. All in Mrs. Binkley's class who were not already professing believers responded except Wilbur, who hesitated. In later years Dr. Chapman, describing the occasion, remarked that "Mrs. Binkley put her hand under my elbow . . . and I stood up with the others. I do not know if this was the day of my conversion, but I do know it was the day of my acknowledgment of Christ."

During Chapman's career he continually paid tribute to Mrs. Binkley for her kindly act of encouragement to a confused boy. On September 10, 1876, the brothers, Wilbur and Edwin, united with the Presbyterian Church on profession of faith, joining their father who was already a member there.

\* \* \*

Because the enlivening evangelistic spirit of the institutional president, Charles G. Finney, still lingered there, Wilbur Chapman was attracted to Oberlin College where he came with a letter of introduction from his pastor, Dr. I. M. Hughes. This letter undoubtedly had been requested by Wilbur; and, as he indicated his desire to study Greek during his freshman year, he might have been, even then, holding the hope of eventually entering the ministry.

Before matriculating at Oberlin, Wilbur had acquired a

moderate savings account, and by working during vacations through his college and seminary years, he was able to increase his resources to such extent that he became practically self supporting. Chapman loved music, and by persistent study he acquired some proficiency as a violinist. But during his stay at Oberlin he found his general expenses growing burdensome, and he was obliged to sacrifice his violin. While he was away from home for months at a time, letters from his father came with news of home and the community. The elder Chapman wrote quite regularly, and he rarely failed to exhort his son "to diligence and devotion."

In the fall of 1877 Wilbur matriculated at Lake Forest College and here became known as a "modest and good-humored young man" addicted to dialectics and harmless teasing. In one of his classes Chapman met B. Fay Mills, a youth of brilliant promise, and the two grew to be warm friends.

While Chapman and Mills were at Lake Forest, the great evangelist, Dwight L. Moody, aged forty, held a series of meetings in Chicago, with many of the college students in attendance. Wilbur was in a state of mind common to many young Christians, and, though he had enjoyed a Christian home and had united with his father's church, still he felt vague uncertainty of salvation.

One evening he joined other persons in the inquiry room where Moody's service was in progress. It was not long before Moody came and sat down beside him and read aloud the short passage from John 5:24: "Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation." After a brief and encouraging talk with the great Moody, the young man's doubts dissolved, leaving him

with spiritual freedom and certitude which never again left him.

Wilbur Chapman, springing from stock that had cultivated the habit of overcoming obstacles, born in an environment of cultural advantages and incentives, reared among Christian associates, began early to dream of what his life might become. Once in college, associating with young men of similar aspirations, and living amid surroundings charged with the influence of great preachers like Finney and Moody, the young Chapman felt irresistibly drawn to a career of service in the Church. He made no definite decision, but held to this conviction and purpose, awaiting some indication that might strengthen his belief in himself and his dreams of achievement.

\* \* \*

The crucible producing potential strength of character in a man generally contains an intermixture of bitter ingredients in daily experiences. Of such John Wilbur Chapman had his full share.

His mother, only thirty-five years of age, died on October 29, 1872, when Wilbur was thirteen. Only those who have been blessed with devoted mothers can sound the depth of such bereavement.

Some years before Mrs. Chapman's death reverses swept away the entire estate that Mr. A. H. Chapman had accumulated. The family made several moves to houses in various sections of the city, each time to a smaller dwelling, and disappointment and misfortune brought hardships and burdens to the family far heavier than they had expected ever to face. But Wilbur, in later years, referred to these trials as times of enrichment which strengthened the members of the family and brought them closer to God.

Wilbur's father died on March 16, 1878, when the boy

was eighteen years old, in his sophomore year at Lake Forest. After the father had lost his wife, he tried his utmost to be both father and mother to his young family, and of his efforts Wilbur, long years afterward, wrote: "I was left with a memory which . . . enriched my life beyond . . . power to express."

The letters written by Mr. Chapman to Wilbur never saluted him as "Will" or "Willie," as he called his son at home, but they bore the proud salutation of "My Son." Wilbur Chapman preserved many of these communications until the end of his life, mementoes of his devoted parent, and the source of strength and inspiration in many seasons of distraction and anxiety.

After the death of Mrs. Chapman, Ida, the eldest daughter, assumed all housekeeping duties, becoming the refuge for the younger children in their woes and mishaps, and acting as needlewoman and pastry cook for the family. For Ida, two and one-half years older, and for Eddie, three years his junior, Wilbur held special affection, and it was to his brother Eddie that Wilbur occasionally turned for assistance in college, and who, from his modest salary as a bank messenger, often furnished temporary rescue during financial strains.

On the occasion of his father's funeral Wilbur confided his dearest wish to his sister Ida, finally asking: "Wouldn't you be a minister if you were in my place?" Ida, believing in her brother's ability and diligence, replied: "Yes, I think I would, and I am sure God has called you."

At the age of twenty Wilbur entered Lane Seminary in Cincinnati along with thirteen other Lake Forest students. He was the youngest in his class, and was described by a contemporary as tall, handsome and genial, an outstanding personality, and a great favorite.

The residences of the faculty were grouped about the seminary buildings, and into these homes the students were welcomed. The Professor of Theology regarded his course not solely as dogmatic ideology, but as a matter affecting human character and life. The Professor of Homiletics, the Professor of Hermeneutics, remembered specially for his notes on Philippians, and the Professor of Hebrew Old Testament, all were much respected by the students for their lectures which were clear cut and comprehensive.

Little is known of Wilbur's work at the seminary save that he occasionally did supply preaching in various churches for vacationing pastors, and that his sermons seemed less bookish in arrangement and delivery than those of other student ministers, being more direct and personal in a combination of tact and zeal.

On May 4, 1882, fourteen Lane Seminary students were graduated from the seminary into the Gospel ministry. Chapman's oration was titled, "The Immortality of Influence." On the flyleaf of his memorandum book a classmate found inscribed in Wilbur's handwriting:

How long sometimes a day appears,  
And weeks, how long are they;  
Months move as if the years would never pass away.  
But months and weeks are passing by,  
And soon must all be gone;  
For day by day, as moments fly,  
Eternity comes on.

Henceforth, the young minister would enter strange fields, develop new abilities, and acquire wisdom and strength of character for service beyond his most extravagant dreams.

\* \* \*

While he was at Lane Seminary Wilbur had renewed his

acquaintance with Irene Steddom, a childhood playmate from a Quaker family, now grown to young-lady status, possessing much charm, and gifted with marked musical abilities. Following Wilbur's graduation the Cincinnati *Enquirer* of May 11, 1882, carried the announcement:

MARRIED

CHAPMAN-STEDDOM. At the residence of the bride's father, Mr. Joseph Steddom, near Russell's Station, at 2 o'clock P.M. May 10th, by the Rev. D. F. Harris, Rev. J. Wilbur Chapman of Liberty, Ind., to Miss Irene E. Steddom.

Before graduation the young minister had received a call from a two-church field or pastorate, Liberty, Indiana, and College Corner, Ohio, with a salary to be paid quarterly. The newlywed Chapmans promptly established residence in Liberty, where they acquired a horse and phaeton, driving to alternate churches on Sundays.

Liberty, fourteen miles down the Whitewater Valley south of Richmond, boasts of being the birthplace of General Ambrose E. Burnside of the Union Army; of Joaquin Miller, the poet; and Mary Alice Smith, the "Little Orphan Annie" of James Whitcomb Riley's poem. Across a gentle ridge of hills dividing the Miami and Whitewater Rivers, eight miles down the present highway, lies the smaller town of College Corner, almost directly on the state line.

In Chapman's day there were five hundred farms within a radius of five miles from College Corner. Within the same distance there were three educational institutions: a private preparatory school for boys, Oxford Female College, and Western Female Seminary. Chapman rapidly won popularity in the two towns and environs, and his preaching was more or less evangelistic from the time of his graduation from the seminary.

While Chapman was on vacation in Greenwich, New York, visiting his college friend, B. Fay Mills, the Old Saratoga Dutch Reformed Church, which was without a pastor, invited Chapman to preach at a service. This church was situated in Schuylerville, west of Greenwich, on the Hudson River, the village claiming popular notice because in its streets a decisive battle had been won by the Continental Army during the American Revolution, the name of the church deriving from the location of the famous battle. Mr. Mills secured the invitation for Chapman in 1883 in the hope that his friend would be called to the pastorate, and would be located nearby.

The custom in the Dutch Reformed Church at that time was to hear a candidate, who, if well received by the congregation, was required to pass a searching examination by the Consistory before any official action was taken, though occasionally the examination was waived. The Schuylerville congregation, favorably impressed, immediately extended a call to the young minister. This call was "Approved by Classis of Saratoga at West Troy, Apr. 17, 1883, B. Fay Mills, President."

This was most fortunate for the deep friendship between the two former college mates, though it meant entirely new surroundings for Chapman where he was to emerge from one denomination and enter service in another, although the two were not far apart in doctrine.

The young minister was tactful in overcoming the few local prejudices encountered, handling difficult situations with good nature and sense. It was not long before he endeared himself to his parishioners, and the congregations at the church services steadily grew to capacity attendance.

Chapman and Mills planned to hear some prominent preachers in New York City and elsewhere. Once they went to hear an evangelist of note; another time they spent a

week in the New York metropolis, visited the McAuley Mission, and on Sunday morning attended Dr. Henry Ward Beecher's Plymouth Church services. They heard Dr. John Thompson at Fifth Avenue Presbyterian Church, and Dr. T. DeWitt Talmage at Brooklyn Tabernacle. A trip to Albany to hear Moody resulted in a revival under Chapman's own preaching in Schuylerville, which brought a number of persons into his church's membership, some of them prominent in municipal affairs and social life, whose cooperation was to mean growth and influence for the spiritual progress of the entire community.

In May, 1885, Chapman, then twenty-six years of age, accepted a call to Albany, New York, to another of the Reformed Church bodies. He complied with all of the requirements in the preambles of both Schuylerville and Albany calls, but various changes gradually were accomplished, moving the time of Sabbath School, and fixing 11 o'clock as the hour for the Sunday morning service, also revising the method of communion procedure. Chapman won the unqualified approval of the Consistory and the Board of Trustees, and in both of these conservative pastorates he exerted strong and expanding influence for spiritual development.

While the Chapmans were in Albany a daughter was born on the first day of April 1886, and was baptized Bertha Irene. The rejoicing over the happy event was quickly frustrated when, within a month, the young mother, whose life and companionship now seemed more precious than ever, passed away, leaving Wilbur Chapman benumbed with anguish.

Irene was buried in Earlham Cemetery in Richmond, Indiana, where a simple tablet marks her grave. Distressing and calamitous though this test was, it brought to the bereaved Chapman a deeper spiritual certitude; and it did

seem that sorrow had broadened his understanding and augmented his tenderness and compassion.

— 2 —

The opportunities and problems in the Liberty-College Corner pastorate and in Schuylerville were small compared to those of the old and aristocratic First Dutch Reformed Church in Albany, New York. From a rural charge to a city parish was a marked transition demanding revision of pulpit and pastoral routines. Human nature was the same, but the city problems, social, economic, and ecclesiastical, were divergent.

Albany, capital of the Empire State, is built compactly upon three hills, and concurrent with its founding, the Dutch church, "located where the Market intercepts the Green, and the belfry plumb in the middle of the church," continued to be a center of finest moral influence. The entire population took pride in "an ancient city, and an historic church," and it is not surprising that Chapman, only twenty-six years old, was somewhat awed by this conservative and aristocratic charge.

His successes at Schuylerville had been reported far and wide. For two years the First Reformed Church had been without a pastor. Dr. Rufus W. Clark had resigned after twenty years there, and the parsonage had been leased for ten years because the church officials seemed to despair of obtaining another suitable pastor. One unanimous call had been extended to a minister two years previous, with an offer of \$4,000 salary and a parsonage, which was \$1,000 more than had been paid to Dr. Clark, but the call had been rejected. After Chapman's first visit to this church to preach, the proverbially slow-moving Dutchmen, before the

young man could leave the city on Monday, cautiously inquired if he would look with favor upon a call to their pastorate. On March 19 the call was officially extended, and on Sunday, May 3, 1885, Chapman entered service in the Albany pastorate. The salary named by the church officials was \$4,000, without a parsonage. Perhaps they believed that such a young minister's needs were small.

It was not long until marked activity in the church was noticed, something quite new to this self-satisfied, ultraconservative congregation. A brochure published about fourteen years later by the officers described regular monthly meetings of the Consistory, and stated that the communion table was moved to make room for additional seats in the auditorium. On April 16, 1886, there was the adoption of changes in the order of evening service, and on the following communion Sunday a special collection was taken for the poor. On April 5, 1887, a church circular appeared asking all members to attend the evening service, something unheard of; and during the next spring a church manual was published. The church entered upon an extensive program of remodeling, and on December 12, 1888, the first assistant pastor was employed.

So acute became the financial situation of this rich but ungenerous church that the Minutes recorded a resolution—which seems never to have been passed—that Chapman's salary be guaranteed for only \$3,500 instead of \$4,000. This was reasonable, for an emergency appears to have been precipitated by much-needed and long-delayed repairs and improvements. The trustees and Consistory enjoined Chapman to raise upwards of \$7,000, in which undertaking the young minister was so successful that on June 7, 1888, there appeared a resolution of appreciation of his efforts, and appropriating the sum of \$500 to his personal use.

Shortly afterwards, Rev. B. Fay Mills accepted an invita-

tion to conduct evangelistic services for two weeks. Although these services were well attended, the meeting closed without a single conversion. Chapman was heartbroken. The young men of the church suggested that the revival be continued with Chapman himself as the evangelist. "Let us make it a matter of special prayer," said Chapman. "Let us pray to some definite purpose and for specific people." The meeting continued, many special prayers of intercession were offered, and a considerable number of the older and influential persons, along with the unsaved young persons of the congregations, made definite decisions for Christ. Thus did the hand of God seem to be in control of that church group as conservatism melted, generosity increased, and many hearts were touched in rededication and new conception of service and brotherhood.

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Wilbur Chapman was experiencing a crisis in his ministry in the Albany church. He often felt that progress should be made more rapidly than records showed, and he sometimes considered that he was preaching in vain to the people of that settled community which had the name of cold and formal temperament, that is, the reputation of traditional resistance to innovation and change. It was a confused young minister who attended the Northfield Conference of 1886; and it was here that he came again under the watchful care of F. B. Meyer and Dwight L. Moody. At the end of this Conference Chapman declared, as had the consecrated Meyer years before: "I am willing to be made willing by giving up everything. I will no longer rebel at Providence. Here, Lord, I yield all. Show me how I may have power with my people."

Through the wise counsel of Moody and Meyer, Chapman was able to institute a number of changes in the pat-

tern of worship in his church. Giving special attention to the evening service, he attracted larger congregations, won over opposing factions in the church, and arranged for changes to less formal practices in the order of worship.

Chapman had heard Moody speak of the power that lay in a simply worded Gospel song. He obtained a number of small songbooks for distribution in his church, but an influential member of the Consistory made vigorous objection to their use, saying, "These have no place in this church. They belong in a rescue mission. We are a dignified congregation."

Chapman understood his congregation, and he respected their longstanding approval of hymns, many of which were unsuited to any evangelistic service. But he felt that he might preach sermons inspiring penitence and concern for their souls which such hymns of invitation could chill into indifference and unresponsiveness. The young minister consulted Moody, a master of strategy with the spiritually sluggish. That practiced manipulator of human nature suggested: "Print one or two Gospel songs on cards and slip them into the pews, then have your choir sing one of them."

Chapman followed Moody's advice. The first selection thus tried was "Ring the Bells of Heaven." One opposing elder took up a printed card. At the conclusion of the service he was perceptibly affected. He inquired: "Where did you get that wonderful song?"

"From Mr. Moody's *Gospel Hymns*," quietly responded Chapman.

The elder not only withdrew his objection to the hymns, but he recommended their inclusion in future services. Another decision won, and another friend by his side.

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Among the great blessings accruing to Wilbur Chapman

in his pastorate at Albany was the companionship of Agnes Pruyn Strain, whose mother, the gifted Bible teacher, Agnes Strain, long had been a spiritual force among the women of the city. New vigor in the old First Reformed Church came partly through the persistent intercession of a group of women who met daily at the church with Mrs. Strain at noon, and through these meetings hundreds of people were brought to confession of Christ, and into membership of some church body.

Mrs. Strain's daughters, Agnes, Mary, and Helen, inherited their mother's spiritual lineaments along with her graciousness and charm.

Mary married Dr. Marcus A. Brownson, pastor of Tenth Presbyterian Church in Philadelphia; Helen became a missionary to Japan, following in the footsteps of her grandmother; and Agnes, whom Chapman married on November 7, 1888, cherished his baby daughter, Bertha Irene, in tenderness and affection, and brought to Chapman companionship and devotion for nineteen years during which they were inseparable, to the time of Agnes Chapman's death.

With her intuition and reliable judgment, Agnes gave wise counsel and assistance to her minister-husband. Chapman now read and heard many splendid sermons and lectures by visiting dignitaries and well-known speakers, and he attended more and more meetings and heard more powerful discourses on his favorite theme, Evangelism.

New York City, Niagara on the Lake, Northfield and Chautauqua he frequented as sources of inspiration, and considerable time was spent with Dwight L. Moody.

It was during an engagement at Northfield that Moody recommended Chapman for the directorship of the Winona Bible Conference at Winona, Indiana, and in due time Chapman assumed his new responsibilities.

Throughout the subsequent fourteen years of unwearied resolution he gained notable success, following and enlarging upon the general pattern of the Northfield center which Moody had developed to popularity and influence; and attracting religious and cultural support which expanded to enormous proportions, gradually causing ecclesiastical leaders to regard Winona as the most inspiring religious center in America.

Evangel Hall, a gathering place for evangelists, and Kosciusko Lodge, where small-salaried ministers were accommodated without payment of any expense charges, were constructed through Chapman's efforts. A Conservatory of Music for boys and girls was established which, from its beginning, was successful, and where numerous students with meager financial resources were enabled to attend and be graduated. By popular demand Dr. Chapman was included on the annual summer program. In 1902 he built "Bungalow Villa" across from the golf links, and this home became the center of charming hospitality for his friends and distinguished guests attending the Conferences.

Toward the end of the year 1899 Dwight L. Moody, long Chapman's spiritual mentor and devoted friend, passed away. In Northfield the final rites for this remarkable evangelist were attended by citizens from all points of the compass, paying tribute to the man whose splendid service had touched unnumbered thousands of hearts, and whose figure was to be illustrious in the gallery of time. Among those eulogizing their friend, Chapman said: "I never came near him without feeling that he helped me." This sentiment was echoed from virtually every portion of the world where Moody had striven, and where troubled souls had discovered peace and salvation through the great man's ministry.

To Wilbur and Agnes Chapman were born four children, the first, Robert Strain, succumbing in infancy. Two sons, John Wilbur, Jr., and Alexander Hamilton, and a daughter, Agnes Pruyn, along with little Bertha Irene, grew in strength and stature, making the home a center of happiness and pride. "Bungalow Villa" for years was a magnetic assembly place for cultured, ambitious and consecrated friends; a domicile alive with joyous children's goings-on, echoing with good-natured domestic give-and-take, providing a haven of understanding, loyalty and peace.

Mrs. Agnes Pruyn Strain, mother of Mrs. Chapman, was a strong source of inspiration and practical assistance, and she was described by Chapman as a remarkable woman whom "to know . . . was one of the rare blessings of a lifetime." Mrs. Strain became a permanent member of the Winona household where she relieved Chapman of multitudinous editorial duties, and contributed cordial goodwill and material assistance in the domestic menage, and to the Winona Lake religious center.

Nationally known evangelists and church workers gathered annually at Winona Lake, and over the years Winona became headquarters and a central meeting place such as Northfield had been during Moody's lifetime.

Guest speakers were entertained at Chapman's "Bungalow Villa" where they came for rest and consultations. Stimulating Bible Conferences were directed by Chapman, and among those appearing on the programs were Sam F. Jones, Reuben A. Torrey, W. E. Biederwolf, W. A. ("Billy") Sunday, Samuel H. Hadley, and Evangeline Booth. Jones at that time was concluding his ministry, and Sunday was beginning his own.

At Winona Sunday erected a modest home, and the large "Billy" Sunday tabernacle continues in use today. Dr. Biederwolf wrote extensively concerning evangelism, and in

due time succeeded Chapman as Director of the Bible Conference. Dr. Torrey, for many years Director of Moody Institute, was an internationally known evangelist who wrote thirty-seven works principally on evangelistic subjects. Hadley, superintendent of the far-famed Water Street Mission, was an annual guest speaker, his audiences never tiring of his stories of the miracles of grace.

Evangeline Booth, daughter of General William Booth, and National Commander of the Salvation Army, was often the guest speaker for the inspirational hour. Because of her popularity on this program Chapman invited Evangeline Booth in his city campaigns to address his great gatherings on "Salvation Army Day" or "Day of Rejoicing." She had a winsome, spiritual appeal which moved multitudes, emphasizing her hearty endorsement of the remarkable spiritual character of the Chapman meetings.

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If a clear picture of the early life and career of Wilbur Chapman is to be given, we should admit that there is no wealth of factual detail about which one might speculate. To see the man, we must consider those persons who most strongly influenced him, and the era during which he grew to adulthood.

Although Chapman matriculated at Oberlin College one year after the death of Finney, its beloved President Emeritus, the influence of the aged evangelist still pervaded the entire spirit of the institution.

Finney, an effective preacher, had been startlingly direct in language and homely illustrations in his preaching, and his power over congregations had been phenomenal. It is reasonable to believe that the Finney tradition would settle easily into the natural inclination of young Chapman to-

ward the study of the ministry, and would weigh on the side of his adoption of such a profession.

The great preacher, Charles Haddon Spurgeon, whose spiritual power and influence were internationally famous, at the height of his ecclesiastical career while Wilbur Chapman was a young man, became a beckoning figure to many an ambitious student of serious works. Chapman could not but experience the magnetism of such a powerful and honored divine, and Spurgeon became one of the protagonists in the drama of his life.

Moody, twenty-two years Chapman's senior, undoubtedly became the dominant influence in the purposeful dedication and career of the young Chapman. He early perceived Chapman's capabilities, and figuratively threw his mantle to the "young Elisha" whom he believed to be touched by the Divine spark of evangelistic genius.

Other noted Christian leaders such as Andrew Murray, Thomas Chalmers, John McNeill, Henry Drummond, G. Campbell Morgan, and S. D. Gordon, of Scotland and England, whose teachings were regarded with admiration and affection throughout the civilized world, were to leave their mark also upon the character and career of young Chapman, who was absorbing everything he could learn about Spiritual power from men whom he considered authorities, and whose lives furnished remarkable inspirational examples of Divine guidance.

— 3 —

The first call from Bethany Church in Philadelphia came to Chapman in January, 1890.

Bethany boasted the largest Sunday School in the world, with the church and school plant having seating capacity of 4,820.

Chapman's attendance at the Session meeting of nine elders on March 14, 1890, was first mentioned when eighteen persons were received into the church by profession of faith, and three by letter.

The church, a veritable beehive of industry and enthusiasm, organized by the Reverend Dr. Samuel T. Lowrie with one elder and twenty members on September 26, 1875, had grown to larger and more influential status, having eighteen elders and 1,729 members. Immediately preceding Chapman in this pastorate was Dr. Arthur T. Pierson, noted for his Bible teaching and his emphasis on foreign missions.

To this church Chapman was called at the age of thirty-one, in all the vigor of his matured manhood. The church was known as "John Wanamaker's Church" because, through several decades, the merchandising genius was the adroit superintendent of the Sunday School. This appellation was transferred to the new church which was erected facing the Bethany Collegiate Church in Haverstown, a suburb of Philadelphia. The story goes that young John Wanamaker, member of Dr. John Chambers' congregation in Philadelphia, the son of a widowed storekeeper, overheard his beloved pastor lamenting that the church officers, lacking funds, had denied him a brick walk in front of the church building though such a walk was badly needed in rainy weather. A surprise was planned for the venerable minister. A group of men and boys, having obtained a supply of bricks, met after their workday and laid the walk themselves. From that beginning Mr. Wanamaker's interest in the church steadily progressed.

When Chapman first assumed the pastorate at Bethany Church, the Session acquiesced to his request for permission to hold a month-long meeting. During this revival 440 new members were brought into the church, the majority of them making profession of faith, and asking to be received

on such basis as converts, and the larger number of these new members being men who wished to bring their time and abilities into Christian service.

Chapman, called to become the spiritual director of this church with institutional features, received the hearty co-operation of Wanamaker, and his success in reaching the masses attracted nationwide attention.

The Brotherhood of Andrew and Philip was organized with 300 members for Bible reading and devotional service. On Sunday afternoons Wanamaker, who taught the Sunday School's Men's Class of about 800 members, would meet his "Tithe Men," one man from every ten, who reported concerning absentees, the sick, and the unemployed.

The Brotherhood, whose objective was the winning of the unconverted, first occupied quarters in the church, and later moved into another building where a social club was maintained offering library facilities, billiards, shuffleboards, and a swimming pool. Shortly afterwards, the Men's Friendly Union was organized, with athletic events and band music the chief features, and Lincoln's Birthday dinner an annual event.

From the 1,221 women enrolled in the Sunday School classes, Chapman organized the Society of Seventy whose thirty-five teams met on a weekday for planning and reports. Membership of the Sunday school and church was divided into sections and visited by the thirty-five teams, and every two weeks the Society of Seventy made reports just as the Brotherhood did for the men.

A penny savings bank to promote thrift among the children grew so large that it had to be incorporated, the assets increasing to \$250,000 in a few years, with a staff of clerks employed, and a building erected.

Bethany Home housed a hospital, a staff of doctors, a free clinic, and an industrial bureau to look after unem-

ployed church members. Bethany College was established, offering impecunious young people courses in English, Latin, languages, and domestic science.

Fifty scholarships were open to competition. Attracted by these spiritual, educational and social advantages, hundreds of persons joined this church, 330 uniting at one single communion.

Bethany became nationally known, and requests for the evangelistic services of Chapman multiplied. In Chicago, during the World's Fair, 1892-1893, Moody assembled a group of experienced evangelists, one of whom was the popular Chapman, and their meetings continued throughout many weeks.

The Cincinnati-Covington union evangelistic meeting was conducted by Mills and Chapman during January 21-March 6, 1892, with 73 churches aggregating 20,000 members. Mills, modeling his Cincinnati campaign after the notably successful Cleveland campaign, invited Chapman to come during the meeting, believing that Chapman's experience as a city pastor would prove to be of much assistance, and sure that the visitor's sermons would constitute a special attraction. Chapman's open forum meetings for the benefit of pastors were efficacious sessions for discussions of practicable and successful evangelistic methods. Such careful preparation was made for the campaign that more than 2,000 workers pledged participation and prayers.

During the following year union meetings were conducted by Mills and Chapman in the four districts of Minneapolis. Chapman remained full time with Mills, who featured him as "one of the most outstanding city pastors of any evangelistic church." As in the Cincinnati-Covington meeting, open forums in city evangelism and its methods were listed on a schedule and advertised as the Christian Convention of the Northwest, and these meetings were held in Exposi-

tion Hall which had seating capacity of 7,500. Evening gatherings were occasions for special messages by Mills and Chapman to win the unsaved, and to obtain commitments from church members. Campaigns followed in Boston and Brooklyn, with later meetings in Vermont, Indiana and Illinois.

Such numerous requests came urging Chapman to give full time to city meetings that late in 1892 he submitted his resignation to the Bethany Session. An urgent protest, with assurances of continued love and esteem, signed by sixteen elders, was the response. The pressure brought upon him to remain kept his resignation in abeyance for weeks, but finally, under the solemn sense that he should respond to the earnest appeals for full-time evangelistic work, Dr. Chapman secured his release from Bethany Church, and immediately entered upon a period of professional evangelism which lasted more than two years.

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The Bethany Church congregation, on December 2, 1895, again extended a call to Dr. Chapman which, to their keen disappointment, he declined. This was followed by conferences; and, after several weeks, Chapman accepted the urgent invitation to return to his old friends. For this pastorate Rev. George F. Deurs, Dr. J. D. Thompson, and Dr. Charles A. Dickey were secured as associate ministers, and there were five other assistants, Professor J. J. Lowe among them, all brought into the church organization as suggested by Chapman.

During the years that followed, diversified work was undertaken by a large, efficient institutional staff, and systematic methods were adopted excelling those in use during Chapman's first Bethany pastorate. An expansive design of institutional work centered in the office of the

pastor, with Chapman conferring with numbers of persons daily concerning multitudinous projects. The total Sunday attendance in all departments of the church finally reached some 12,000 persons.

Outside expansion for Bethany Church culminated in the organization of St. Paul's Church at 50th and Baltimore Streets, the beginning of which Chapman fostered. Bethany Mission, later the John Chambers Memorial, became a branch of Bethany Sunday School with enrollment of 1,000; and Gethsemane Mission, located at Porter and 29th Streets, grew into a fully organized church.

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Shortly after Chapman assumed his second pastorate at Bethany the total Sunday school membership, including the John Chambers Memorial branch, was 5,323, and the total church membership stood at 3,558. Also there were the Brotherhood of 1,100, the Boys' Union of nearly 400, three Christian Endeavor Societies, a Boys' Brigade of 95, a Men's Bible Union of 1,292, numerous organizations for girls and women, and several choirs and orchestras.

In addition to these were various institutions in daily operation, one being a nursery caring for 1,867 children. Through such means of ministering to the spiritual, intellectual, social and physical needs of the public, Bethany Church exemplified her love for her people in Philadelphia, a city of no mean proportions.

The Bethany congregation consisted of wage earners and there was no person of any appreciable wealth in its membership other than John Wanamaker. When Chapman received his second call to Bethany, Wanamaker telegraphed the message: "The largest congregational meeting Bethany ever held elected you tonight unanimously."

During Chapman's second pastorate the total Sunday

attendance reached its peak. With constant gains in membership, attendant problems arose. Buildings required repairs and extension, chapels were under construction, and secretaries and part-time workers were employed. Funds were contributed for special purposes, earmarked for special needs. But often those having supervision over finances were not in complete accord concerning the selection of paid workers, and funds were not invariably sufficient to cover expenses.

Wanamaker made a large contribution for the enlargement of the church, the donation to be held in escrow until a mortgage, levied against the building, was paid. But this Wanamaker money was not used during Chapman's pastorate.

When Wanamaker agreed to enlarge the church structure if the \$15,000 mortgage was paid by the church in eighteen months, the Board of Trustees promised that this condition would be met, but, instead of liquidating it, they increased the debt to \$25,000.

Chapman offered several proposals for raising the money, any one of which would have been practicable. The problem finally became so acute that Wanamaker and another trustee resigned from the Board. Wanamaker was skilled in business transactions, but the other trustees had only limited experience in the realm of commerce and finance, moreover, they expected Wanamaker to underwrite all finances for the church. Realizing that such poor stewardship should be remedied, Chapman and Wanamaker were firm in requests for changes and improvements in the over-all financial machinery of the church. But such rifts are always deep, and not readily mended, and this unhappy condition in Bethany Church still existed when Chapman received the call from the Fourth Presbyterian Church in New York City in the spring of 1899.

## — 4 —

The remarkable progress of Bethany Church had been widely publicized and acclaimed. Among the churches seeking Chapman's services as pastor was Fourth Presbyterian Church, which boasted honorable antiquity, its origin dating from July 15, 1779. Through several ecclesiastical controversies the church had survived, and from 1853, for nearly a half-century, it had prospered. Then there occurred one of those cataclysmic episodes which shatter any organization, and portend almost inevitable extinction. On March 13, 1899, Fourth Church extended to Chapman a call which was virtually a cry to save a church of noble history that had suffered betrayal by its leader.

Chapman responded immediately, accepted the call, and in the same month of March members of New York Presbytery conducted installation services which made him their pastor.

The following Sunday Chapman used the text, Hosea 13:4, "I am the Lord thy God from the land of Egypt," emphasizing the majesty of that mighty title, Jehovah, adding: "Jehovah, thy God, from Egypt, from that dark realm where had been made so bitter, and where the precious blood of the Lamb had stained the lintels—the same yesterday, today, and forever Jehovah is." Quoting Isaiah, the new pastor went on: "Fear not, for I have called thee by thy name; thou art mine."

The evening service brought large attendance—something new for that strife-torn church—and at the conclusion of Chapman's solemn and tender message numerous decisions for Christ were pledged.

During his pastorate of three years and eight months at Fourth Church, the Session Minutes recorded many new members received, chiefly by profession of faith. And when

Chapman concluded his ministry there, benevolences had increased 543 percent.

In 1950 Rev. Benjamin F. Farber, D.D., the pastor, stated that this notable record, started under Chapman's pastorate, was still a precept-and-practice, Fourth Church being among the first ten churches in benevolent *per capita* contributions in New York Presbytery.

Certain of the older members recall that whenever Chapman preached such crowds attended that many persons were unable to obtain seats. Chapman was remarkably successful in engaging the interest of people not only in Philadelphia and lesser cities, but also in the New York metropolitan area, and he exhibited consummate skill and tact in repairing the schism in the Fourth Church.

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During Chapman's pastorate at Fourth Church he received his first challenge to well-defined, strictly professional evangelism.

On October 30, 1901, Dr. William Henry Roberts, Stated Clerk of the Assembly, whose life was to become inseparable from Chapman's evangelistic work, informed Chapman of his appointment as Corresponding Secretary of the Assembly's Committee on Evangelism.

After prayerful consideration Chapman requested Fourth Church to release him. Mr. H. C. Smith, Clerk of Session, expressed appreciation of the distinction and honor to Fourth Church's pastor, but explained that the church still needed his pastoral care. Releasing Chapman just then was inadvisable, still the pastor was privileged to grant such assistance as he might find time to compass. Conditional appointment, therefore was accepted by Chapman, and an

office was established in the church with Dr. Parley E. Zartman as Field Secretary. So many calls for Chapman's services eventuated that he finally felt obliged to terminate his connection with Fourth Church, and this was a matter of record on December 12, 1902.

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His new duties brought to Dr. Chapman the supervision of 51 evangelists in 470 cities. From Corresponding Secretary his title soon was changed to General Secretary.

About 10,500 services were recorded, with 1,000 requests denied for lack of assisting personnel; 10,000 personal letters were written; 400,000 pieces of literature requested were mailed; and Dr. Chapman found time to write *Present Day Evangelism*, which proved to be a popular work. Conferences were held in 52 large cities with 1,200 churches reporting increases in decisions for Christ.

So effective was Chapman's work that it was reported far beyond the Presbyterian Church, and requests from various evangelical denominations for suggestions and advice deluged the committee indicating serious thoughts concerning the possibility of united church efforts. A consciousness of the vast opportunity for service was experienced by ministers and laymen alike, and prayers were offered for a new order in evangelism throughout the United States.

Soon an offer of financial assistance was made to Dr. Chapman by Mr. John H. Converse, president of the Baldwin Locomotive Works. The son of a Presbyterian minister, Mr. Converse had acquired a conspicuous and influential position in financial and industrial circles. His donations were lavish in response to any appeal, but his special interest lay in evangelism.

Mr. Converse was an intensely practical and observant

man, and he thought he understood the reason why evangelism was lagging. He was a builder of locomotives. A couple of generations earlier he might have been building stagecoaches. Transportation was the central idea, not simply one type of vehicle. People did not travel less when stagecoaches were abandoned for locomotives, but they made more frequent journeys to points farther distant, and rode at higher rates of speed.

So, Converse reasoned, it might be in the field of evangelism. The oldest Gospel was as powerful as it ever had been, but new conditions of the times necessitated a new vehicle for conveying it to the people; a new machine had to be geared to higher speeds and longer distances.

Mr. Converse offered to provide this new type of evangelistic machine, offering funds to aid in its operation, if the General Assembly would appoint architects and builders and station a man at the operation-gear. Then Mr. Converse journeyed to New York City where he secured the services of John Wilbur Chapman, a man who knew what he was doing, where he was going, and what he wanted to accomplish.

As a Commissioner to the 1901 General Assembly, with the earnest wish to advance the spiritual life of the church, Mr. Converse presented a resolution, subsequently adopted, authorizing the Moderator to appoint a special committee to inquire into evangelistic work, conduct and methods in churches.

This committee undertook surveys over a period of twenty months, and its activities were augmented when Dr. Chapman became Secretary. It was believed by many people that if the large centers could be reached and influenced, the surrounding localities would also catch the spirit of evangelism. Dr. Chapman began to expend his

greatest strength in the cities, finally reaching the plan of Simultaneous Meetings in 1904.

Requests from various denominational groups for Dr. Chapman's services continually were received over which the Committee could exercise no salary supervision. Therefore the Committee was faced with the necessity of releasing him without remuneration because his duties would be with denominations other than Presbyterian, or refusing the requests outright. When the Committee acted, the decision was influenced by Mr. Converse, who earmarked an \$8,000 portion of his donation for Dr. Chapman's personal use.

The title of General Secretary was retained by Dr. Chapman as long as Mr. Converse was chairman of the Assembly's Committee.

When Mr. Converse no longer was chairman, and the committee ceased to function actively, Dr. Roberts, Stated Clerk, became the nominal chairman. Dr. Chapman, holding simultaneous meetings in the United States, and endeavoring to map his first campaign abroad, wrote to Mr. Converse explaining these hopes and plans, which Mr. Converse approved. His liberal donation to Dr. Chapman continued until his death in 1910, and his will provided for the same appropriation as long as Dr. Chapman remained in evangelistic work.

— 6 —

On the 25th of June, 1907, Dr. Chapman suffered agonizing bereavement when death came to Agnes Strain Chapman. "Bungalow Villa," enshrining for so many friends the happiest of memories, was planned by her, and it was there that she passed away.

Two funeral services were held, in Winona, and in Al-

bany, New York, her final resting place, with friends and Dr. Chapman's fellow evangelists from widely scattered locations in attendance. After the reading of Dr. Chapman's own tribute, the "Glory Song," so dear to Mrs. Chapman, and used in many an evangelistic campaign, was sung, bringing the services to their close. Dr. Chapman returned to Winona where he received innumerable messages of condolence from persons in all walks of life. There at home he pondered over the succession of changes, dislocations, bereavements and perplexities in his career of service for the Master.

Like a kinetic review, his early struggle in preparation for the ministry, the death of his parents, the passing of Irene, of Moody, and of Agnes, his experiences in widely differing pastorates, and the crises in his personal life—all, he believed, in the succession of events were weighing on the side of his spiritual growth and the reinforcement of his character. Throughout these vicissitudes John Wilbur Chapman learned the lesson that, with God, all things are possible, and that only as he would yield himself to the Holy Spirit could his power over men be achieved.



PART II

SERMON AND SONG TO THE WORLD



## PART II

### SERMON AND SONG TO THE WORLD

— 1 —

During the World's Fair at St. Louis, Dr. Chapman and Charles M. Alexander, then recognized as a superior figure in evangelistic music, conducted their first joint meeting.

The two had met a short time before in Bloomington, Illinois, where each acknowledged and hailed the abilities of the other, discovering numerous mutual interests. Their first service was held in the lobby of "The Inside Inn" within the Fair grounds. Because a sudden thunderstorm sent hundreds of people into the hotel for shelter, that was the first gathering ever to hear the joint message of song and sermon by these two gifted servants of God. Chapman's subject was "The New Song." On the following Sunday evening they held another meeting in the huge Music Hall, attended by another capacity audience, resulting in a number of conversions.

Throughout the summer of 1907 Alexander conducted the choir at Dr. Chapman's Winona Lake Bible Conference. Early in 1908 Dr. Chapman held meetings in New Haven, Connecticut, with Alexander assisting, and at that time they discussed plans for a joint worldwide tour. From January 24 they again were together in Philadelphia for one week, and, while there, they conferred with Mr. John H. Converse concerning their proposed joint evangelistic project in prospect for Philadelphia—the Simultaneous Meetings of 1908

—also possible campaigns in England, Ireland, Scotland, Australia, and throughout the United States.

It was understood that Dr. Chapman's connection with the Evangelistic Committee would not be disturbed, and that he would neither be shirking nor relinquishing any of his responsibility toward that committee. But Dr. Chapman wished to extend the limits of his evangelistic field, and he communicated his wish to Mr. Converse to preach the Gospel around the world.

The famous partnership of Dr. Chapman and Charles M. Alexander, which was to remain unbroken for eleven years, opened the Philadelphia Simultaneous Meeting on March 12, 1908, continuing through April 19, and this successful campaign was the auspicious inauguration of the evangelistic partnership-team which was destined to mark new records of achievement in the world of Gospel Missions.

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“The Boston evangelistic meeting gave me the greatest experience of my life,” Dr. Chapman stated on various occasions. And Greater Boston, in the first decade of the Twentieth Century, with its population of 1,000,000, and church membership aggregating 120,000, offered one of the finest illustrations of the Simultaneous Meetings so successfully carried out under the Chapman leadership.

The campaign began in January, 1909, when the Chapman-Alexander party was welcomed into the city by 300 clergymen, who offered every type of hospitality, accommodation, and cooperation. Assisting evangelists were obtained, personal workers were trained, convenient auditoriums were made available, and the newspapers extended every courtesy and gave extraordinary coverage to the cam-

paign with front-page reportorial service and feature articles throughout the weeks of meetings.

Alexander's music made the campaign songs popular in thousands of homes. Boston was awakened as never before. There were prayer services, conferences with ministers and workers, special song services, young people's meetings, Quiet Hour services, all demonstrating the earnestness and hopes of the city's religious contingent. There were few discordant notes in the symphony of cooperation. And, when the campaign was brought to a close, resolutions adopted by ministers and committees acknowledged and commended the splendid services of the Chapman-Alexander evangelistic group, and endorsed the Simultaneous Campaign method of reaching the vast numbers of citizens in metropolitan centers and their suburbs. The Boston Campaign did indeed seem to afford proof of God's witness to Dr. Chapman's efforts in his self-dedication to the service of the Master.

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When John Wilbur Chapman engaged in worldwide evangelism, the Evangel reached the loftiest level. The Chapman-Alexander Souvenir edition of *The Southern Cross*, of which W. H. Fitchett, LL.D., was the editor, during the Australian series of missions published estimates by various clergymen and laymen of the spiritual benefits derived from the messages, along with Dr. Fitchett's article, "Some Aspects of the Greatest Living Evangelist." Many religious leaders on that faraway continent made commendatory evaluations of the mission's achievements, and influence upon the lives and times of their people.

When the Chapman-Alexander campaign in Boston

closed in 1909, 100,000 persons had pledged their prayers for blessings upon the meetings in prospect for the Australian mission. On March 26, 1909, the Chapman party began their journey to that distant continent, arriving for their first meeting in Melbourne on April 20. The party consisted of Dr. Chapman, his daughter, Agnes, and his small son, Alexander Hamilton, with Dr. Ford C. Ottman, and Miss Bertha Breckenridge, Dr. Chapman's secretary; Mr. and Mrs. Charles M. Alexander, Mr. and Mrs. William Asher, Mr. Robert Harkness, Mr. and Mrs. Ralph Norton, Mr. Ernest Naftzger, Mr. Frank Dickson, Mr. G. T. B. Davis and his mother, Mrs. Davis, and Mr. Edwin Bookmyer, secretary to Mr. Alexander, completed the mission group.

The welcome awaiting them, and the auspicious conditions favoring the mission, seemed indicative of Divine answer to the prayers and hopeful wishes of the eager Australian leadership.

When Dr. Chapman concluded his initial service he stood with twenty other ministers while large numbers of persons from all sections of the auditorium came forward to indicate dedication of their lives to higher principles and more wholesome conduct in daily living.

Each noonday, businessmen filled the Town Hall, which held 4,000 persons; also there were special services for women. Attendance steadily increased and hundreds had to be denied admittance to the auditorium. At the final service 2,000 men responded to the invitation for the after-meeting while hundreds of clergymen assisted the personal workers in the collection of signed Decision cards, and in their interviews with the converts.

Similar results were effected in the Sydney mission which continued through June 22. The final evening of the meeting found Town Hall filled to capacity, and the press and

personal messages alike reported that never before had any person so captured the hearts of their people throughout Australia as had Dr. Chapman.

There followed spectacularly successful meetings in Brisbane, Ballarat, and Bendigo. On August 11 the party sailed for Manila. By an arrangement with the Board of Foreign Missions, services in English were held in Hong Kong, and in Canton, including a visit to the Medical College. The mission party then proceeded to Shanghai, where services were held through the assistance of an interpreter. During meetings in Nanking, Hankow, Peking and Tientsin the missionaries graciously received them, lending assistance in the services, and rejoicing in their successes. The tour included Seoul, Korea, where Dr. Chapman remained for a brief rest. A week in Kobe followed, then the party traveled to Kyoto, Tokyo, and Yokohama where, emphasizing the authority and import of Scripture, Chapman addressed large assemblies of English-speaking people.

In November Dr. Chapman, back again in Boston, conducted a meeting where thousands of followers rejoiced in hearing a report of the spiritual victories in the far-distant lands, and renewed their pledges of personal dedication in decisions made long months before, bearing testimony to the lasting lessons learned in the great campaign in their own home city.

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Early in 1909, when Dr. Chapman was in Boston where he had been invited to hold a series of services, Miss Mabel Cornelia Moulton, the daughter of a prominent businessman of Providence, Rhode Island, was the guest of Mr. and Mrs. Ralph Norton, members of the Chapman staff. Dr.

Chapman and Miss Moulton, a lady of great charm and culture, found that they had many mutual interests, and soon congeniality graduated into deepest affection and understanding. Miss Moulton was the guest of the Nortons again during the campaign in Dayton, Ohio, then in Columbus. At the conclusion of the Columbus campaign, Dr. Chapman journeyed to Providence, where he and Miss Moulton were married.

After a brief tour through the Berkshires, the Chapmans sailed on the *Lusitania* for England, to be the guests of Mr. and Mrs. Charles M. Alexander at their Birmingham residence called "Tennessee," and to attend a series of conferences and participate in a number of meetings in various cities of the British Isles.

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The period spanning 1910-1912 was full of activity, organization, development and change for Dr. Chapman. He long had dreamed of a worldwide evangelistic campaign, and in January, 1910, the Evangelistic Committee of the General Assembly appointed Dr. W. H. Roberts, Dr. H. C. Minton, and Dr. J. Wilbur Chapman to serve as a committee to counsel with Presbyterian groups in England and various European nations.

With a tentative date in March set for departure, Dr. Chapman and Mr. Alexander followed previously made schedules for simultaneous evangelistic meetings in four cities in Maine and Ohio.

Chapman's strict and conscientious appraisal of the simultaneous-campaign plan had brought him to the realization that, regardless of the excellence and potentialities of such a campaign, still the human element in the ma-

chinery of the organization was the unpredictable working part, and that it would remain impossible to mesh the messages and abilities of large numbers of preachers in such campaigns with his own central meeting and its attraction of Alexander's music, since the drawing power of the central service inevitably would overshadow and out-number the subordinate services in any city's program.

The simultaneous meetings in Maine and Ohio, while productive of gratifying results, were not spectacularly successful, and seemed to confirm Dr. Chapman's belief in the advisability of abandoning this plan in favor of the central meeting. Down through the years this judgment seems to have received confirmation in the single mass meeting plans and successes of evangelists, with Dr. "Billy" Graham furnishing demonstration and proof through his services in New York City's Madison Square Garden, where he employed the same technique, power, earnestness and type of service schedules as did his distinguished prototype a half-century ago.

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Early in April, 1910, the Chapman-Alexander evangelistic group began a month-long mission in Cardiff, Wales. In the midst of gratifying response there Dr. Chapman received the devastating news of the death of Mr. John H. Converse, his dear friend and counselor, whose vision, foresight and extraordinary business acumen had constituted a bulwark of public Christian enterprise, and a source of constant encouragement to the evangelist. As leader in the Executive Committee of the Evangelistic Committee, Mr. Converse had delivered his signed Annual Report, which was submitted without change to the Assembly. This report recommended substantially Dr. Chapman's plans for a worldwide evangelistic progressive program.

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Between meetings, addresses and consultations, Dr. Chapman's summer seasons were spent with his family and numerous guests at his home in Stony Brook, Long Island.

Home life for the evangelist had always been the epitome of joy, rest, amusement, relaxation, and graciousness. He was a man who easily dispensed hospitality, making friends feel quite at home, and exchanging ideas and banter with all comers.

The Chapman homes, "Wolvenhook," on the Hudson River in upstate New York, "Bungalow Villa," at Winona Lake, Indiana, and "Jamaica Estates," on Long Island, along with the mountain-top residence at Montreat, North Carolina, which was completed in 1916, were successive domestic establishments of unsurpassed homelike quality and character about which Dr. Chapman often spoke, and to which he returned throughout his years of whirlwind activity.

It was to his home at Stony Brook that he brought his bride, Mabel Moulton Chapman, following their marriage in 1909, and the subsequent schedule of sermons in various eastern cities, and Chautauqua appearances. It was the Stony Brook residence to which the Chapmans returned after the eagerly anticipated journey to England, where they made their first visit to Mr. and Mrs. Charles M. Alexander at "Tennessee." This hospitality of the Alexanders was specially significant by reason of the presence of Robert Harkness, the talented musician, who was to become associated so effectively with the Chapman-Alexander evangelistic partnership.

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Dr. Chapman conducted the second largest Simultaneous Campaign in the United States in Chicago from October 16 to November 27, 1910, following the same pattern of the 1909 Boston meetings. The opening service, with the

sermon text from Song of Solomon 6:10, likening the evangelistic enterprise to "an army with banners," also introduced a composition by Robert Harkness and dedicated to the city. The singable "Chicago For Christ!" became what the present generation would call a theme song for the meeting, and was popularized over the city, sung and played by young and old alike.

There were 400 churches cooperating in the campaign, and some 800,000 persons attended the services during those weeks. Dr. Chapman brought sixty evangelists and their song leaders into working agreement. He conducted the central meetings for two weeks each in the three principal areas of Chicago: White City, the Wilson Tabernacle center, and the Austin Tabernacle community, and the other evangelists, with their song leaders, held similar meetings in contiguous districts. Each day Dr. Chapman spoke to crowded Noon Hour meetings in the Opera House, and the Chicago press gave front-page reports of all services. At the close of this campaign, the Laymen's League reported "an unbelievable number of conversions."

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In early 1911 Dr. Chapman opened a series of meetings in Toronto. During these services there were numerous secular concerts, meetings, lectures, and entertainment featured by churches that previously had pledged complete co-operation to the Chapman-Alexander efforts. At the conclusion of this engagement, such churches discovered negligible benefit accruing to themselves, while observing the splendid results for the churches that had accorded full support and coordination. There was some disappointment and criticism following which Dr. Chapman resolved never to conduct any campaign in a community unless he was assured of the full cooperation of all the ministers of

campaign-supporting churches. There followed a series of splendid meetings in Brooklyn. Then Dr. and Mrs. Chapman sailed for England where campaigns had been booked, and where the evangelist was eagerly awaited.

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During March, in Swansea, Wales, the meetings were attended by multitudes, and some 2,000 converts professed faith in God and affiliated with their chosen churches.

Late in March, the Chapman-Alexander group held a service in London's Westminster Hall for the National Police Association, attended by a huge gathering, where many of the police officers rededicated themselves in their Christian belief, and a number of the group made profession of faith in Christ, pledging their membership in churches of their communities.

Belfast engaged the attention of the evangelistic group and sought a date for a Chapman campaign. After some discussion in Belfast, Dr. Chapman returned to England, filling engagements at Leeds and London, thence going to Shrewsbury, which was to provide a peculiarly inspiring experience never to be forgotten by him.

The campaign was proceeding through some general apathy with no great results, causing misgivings and disappointment to the evangelist, when it was learned that a beloved missionary was arriving in Shrewsbury to offer prayers and intercession for Divine blessing upon the services. From the day of this missionary's arrival when fifty converts made profession of faith, there was marked improvement. Some days passed and Dr. Chapman expressed his keen desire to have the missionary visit him. When the meeting came about, Dr. Chapman was impressed with his personality, dedication, and earnestness. Before the visit came to a close, the visitor requested permission to offer a

prayer beside Chapman. The two knelt while the missionary fervently declared their need for blessing and support and an accentuation of the reality and nearness of Jesus Christ, and requested special blessing upon Chapman himself in his evangelistic campaign then in progress. This missionary was the effective agent of a spiritual movement which exercised wide influence throughout India, and he was known in religious circles as "Praying Hyde."

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Back in America once more, the Chapman-Alexander group filled evangelistic campaign engagements on the Pacific Coast. They visited the International Sunday School Convention at San Francisco, and Dr. Chapman addressed the World's Conference of the Baraca and Philathea at Kansas City, following these engagements with addresses in Los Angeles. Returning east, various commitments were met for sermons, addresses and meetings in New York, Atlantic City, Chautauqua, Winona, and the Stony Brook Assembly. Constant requests were granted necessitating travel and preparation for addresses or conferences. Then, in the fall, the Chapman-Alexander forces headed for Belfast, where plans had been in progress over some months for their coming.

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The reception accorded Dr. Chapman in Belfast was marked by warmth and genuine cooperation. New friends, congenial and influential, came to Dr. Chapman's side bringing offers of assistance and hospitality, affording new sidelights on the personal and economic structure of Irish life. Prominent men in industry and finance offered their services, and several of them continued on with the Chapman-Alexander group later when other cities were to be visited in Ireland, and to Australia, in another year.

The Belfast campaign occupied thirty days of constant endeavor with meetings in various points in the city, including institutions for crippled patients, the Belfast Prison, and the Salvation Army hall of assembly. The close of the engagement in the city prompted demonstrations of affection and gratitude for the notably effective services of the evangelistic mission.

Short engagements in Bangor, Dundalk, and Londonderry brought the Ireland campaign to a conclusion as the year 1912 neared its close. There had been 135 services there during which the Holy Spirit had seemed to descend into their assemblies, becoming a part of their worship, their hopes, and their designs, and influencing a spiritual harvest indicative of permanent benefit to communities and individual lives, marking ineffaceable tracings of the power and the glory of God.

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The Australian campaign of 1912-1913 added Tasmania and New Zealand to Dr. Chapman's itinerary. For so large a territory, this was the first series of meetings ever to be conducted under the auspices of a federated board.

The first stop was Dunedin, New Zealand, where twenty-seven days were spent, with results so fruitful that a promise was exacted of Dr. Chapman for the return of the evangelistic party. Another campaign, therefore, was placed on schedule for one year later.

One month was spent in Melbourne, where the King's Theatre businessmen's noon-hour gatherings filled all available space from stage to balconies. Several meetings were held daily in the Exhibition Building, taxing its 10,000 seating capacity. Missions consisting of one to three weeks

each were held in Adelaide, in Broken Hill, the world-famous mining field, Bathurst, Goulburn, Newcastle, Maitland, Armidale, Ballarat, Albury, Dunedin, and Auckland. Two weeks were spent in Brisbane, with additional meetings in surrounding towns.

Dr. Chapman and Mr. Alexander considered that the mission in Auckland, the northern metropolis of New Zealand, was their most fruitful campaign. The Spirit of God seemed to pervade the city. Services of great power were conducted in homes, factories, and on the streets, and people acknowledged that never before had their city been so spiritually aroused. Services on the third Sunday brought more than 300 decisions for Christ, and during the three weeks of meetings there were nearly 2,000 definite commitments for church membership.

According to all accounts, this second Australian campaign far surpassed the first, and one commentator, Dr. W. H. Fitchett, well-known preacher-writer, declared that no comparable gatherings ever had been seen in those parts; that no auditorium ever was large enough to accommodate the throngs wishing to attend services; and that the Chapman-Alexander mission seemed to prove a link in the chain of spiritual force which traced straight back to the Day of Pentecost, springing from the same source, growing from the same root, and yielding the same fruit.

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While the Chapman-Alexander party still was in Australia, whence came reports of remarkable successes, they were invited to conduct missions in Scotland. Arrangements were concluded, and the Glasgow meeting opened on October 25, 1913, continuing for eleven weeks. In the evening meetings for converts only, in addition to St. Andrew's Hall, three churches were required to accommodate the congregations. The closing Sunday evening

found the building filled to capacity by six o'clock, with thousands of persons unable to gain admittance.

The succeeding campaign in Edinburgh was another notable triumph, and Dr. Chapman was urged to conduct a second campaign in Glasgow, with a conference tour of three additional weeks through the Highlands to follow. Among many testimonials which the *British Weekly* published was a letter from Sir Alexander Simpson stating that the campaign had been a revelation to the entire city, and that the impression left there promised results of a lasting character. It did seem that the entire mission had been extraordinarily beneficial, and immediate measures were taken to secure the return of the evangelist.

These foreign campaigns, though gratifying and productive of spectacular results, necessitated many weeks away from home surroundings and old friends, and the members of the Chapman-Alexander group frankly admitted that they were homesick. Many invitations for campaigns in the United States had been postponed or declined. Now came the opportunity for meetings within familiar territory, and engagements were made for 1915 booking in Lima, Ohio; Atlanta, Georgia; Charlotte, Davidson and Asheville, North Carolina; and Brattleboro, Vermont. During the year 1916 engagements of four or five weeks each were booked for Springfield and Galesburg, Illinois; Washington, Pennsylvania; Wilmington, North Carolina; and Keene, New Hampshire.

The final report of the Executive Committee in Atlanta stated that nothing but the everlasting Gospel could have attracted the crowds that had gathered day and night during the engagement there. Other comments from various cities visited seemed to strengthen such beliefs. And reports came corroborating the statement from a Washington, Pennsylvania, minister: "Not for many years has the city been stirred as it is today."

### PART III

#### THE STREAM OF LIFE AND ITS TRIBUTARIES



## PART III

### THE STREAM OF LIFE AND ITS TRIBUTARIES

— 1 —

John Wilbur Chapman was sixteen years old when Charles G. Finney, aged eighty-three, passed away in the neighboring state of Ohio where, at Oberlin College, he had spent his last forty years.

Finney's most effective preaching was done in Great Britain in 1849-1850, and again in 1859-1860. Having been taught "hyper" Calvinism, and reacting unfavorably to predestination, he joined the Congregational denomination. From 1835 to 1872 Finney was pastor of the First Congregational Church in Oberlin, and during his late years he was president of Oberlin College. Although Chapman matriculated there one year after the death of Finney, the influence of the beloved figure was predominant throughout the school and all of its educational and religious activities.

Finney had employed forceful but unadorned speech and timely illustrations portraying the guilt of man and the consequences of disobeying the Divine Law, preaching with power and conviction, virtually "putting the fear of God into his hearers." Finney believed that a church should always be at a high pitch of revival. Chapman, in *Revivals and Missions*, devoted one chapter to Finney, naming him "The Prince of Modern Revivalists." In his sermons he referred to Finney chiefly because of his successful methods.

Chapman learned from Finney that, as pastor, he also should keep his church at a pitch of revival, that he could modify the emotional approach for use in sane evangelism by clarity of expression and the use of illustrative matter.

During his Albany pastorate Chapman wrote an appreciation of Rev. F. B. Meyer, twelve years his senior, who, invited by Dwight L. Moody to Northfield Conference, had originated the expressive challenge: "If you are not willing to give up everything for Christ, are you willing to be made willing?" Moody, aware of young Chapman's success in his Albany pastorate, had remarked to the distinguished visitor, "I am anxious for you to meet Wilbur Chapman, for in this young man is wrapped up the hope of American evangelism."

F. B. Meyer held pastorates from 1870 to 1895 in England, one of the last being at Christ Church, Westminster Bridge Road, Lambeth. From 1905 until 1910 he was general evangelist of the Federation of Free Churches, conducting missions in England, South Africa, and the Far East, and was subsequently invited by Moody to Northfield.

Often Chapman quoted and gave illustrations from the great Charles Haddon Spurgeon, who died in 1892, and whose early fame as a preacher in London, and whose unbending faith in Calvinism and resentment of what he termed the "downgrade developments" in modern Biblical criticism, with conviction "that faith was decaying in Christian churches," attracted Chapman. While some of Spurgeon's views met with disfavor among the English Baptists, Spurgeon's opposition to the rationalizing tendency of modern Biblical criticism brought him into sympathy with other churchmen, especially Americans. Spurgeon's prolific writings showed the same directness and earnestness that distinguished him as a speaker, and Chapman read many of his sermons with great zest, using also in his own

books of illustrations many which Spurgeon had used with so much power before his large London congregations.

Chapman was influenced by Meyer into a more serious study of Scripture and a more personal surrender in consecration. Spurgeon seems to have inspired Chapman to a stricter devotion to Calvinism, determined allegiance to a more conservative theology, and to the abundant use of illustrations in all public speaking.

The foreword of Chapman's *Minister's Handicap* contains this tribute: "When I was a young minister I used to fairly devour all of . . . Andrew Murray's books, and books of a similar sort written by other men."

Murray was a minister in Abdie, Fifeshire, and a former student in the University of St. Andrews. In 1622, through the influence of his grandfather, first Viscount Stormount, Murray became minister in Abdie. Upon the death of his grandfather, he succeeded to the baronies, and during the visit of Charles I, at the King's coronation, he was dubbed Knight of Scotland under the title of Lord Balvaird. He was the second of those who, in February, 1698, signed the famous Solemn League and Covenant with the opening of their veins in Greyfriars Churchyard. This act marked him as one of the leaders of the 12,000 who followed his example, and whose graves are in this historic cemetery.

Following a large conference of Scottish ministers, Chapman deduced from their statements that Thomas Chalmers had considered the weakness of preachers to be not their lack of intellectual force, but rather that they were "too dry-eyed." Chalmers' views, hovering on the border of atheism in his early ministry, had crystallized into firm religious convictions. Previously "dry-eyed," he began preaching messages of emotional content to congregations in London, and later as professor of Theology, and church statesman of

note, Thomas Chalmers attained a prominent place among Scottish leaders as a preacher of remarkable personal piety.

Robert Murray McCheyne held his last pastorate at St. Peter's Church, Dundee, in whose graveyard he lies buried. When Chapman held a mission in that city he paid high tribute to McCheyne's saintly memory. A versatile person, McCheyne was an accomplished student of Hebrew. He possessed refined musical taste, composed some hymns of distinction, and was the author of poems evoking favorable critiques, one of which, "The Covenanters," was awarded a special prize. He was pastor of a congregation numbering 1,100 in whose service he gave his talents and resources to the utmost, driving himself to exhaustion in his zeal for attending the spiritual needs of his followers. The driving force in Chapman's life, causing him to disregard physical strain, perhaps was an urge reinforced by admiration for Chalmers, Murray, and McCheyne.

Among the platform speakers Chapman heard were G. Campbell Morgan, S. D. Gordon, Professor Henry Drummond, and John McNeill. Morgan was pastor of successive British charges, twice holding the pastorate of Westminster Chapel, London, one of the most influential pastorates in the English-speaking world, and was famous for his expository preaching. Gordon, a layman the same age as Chapman, wrote more than a dozen devotional books under the title, "Quiet Talks," and at the time of Moody's death was just coming into prominence. Drummond, professor in the Free Church School, Glasgow, was deeply respected by Chapman, and his appraisal of Moody was later accorded a conspicuous place in Chapman's own *Life and Work of Dwight L. Moody*. Drummond had won recognition as a writer, lecturer, and authority in natural sciences, and his prestige and influence were significant at a time when a wave of poisonous and cynical criticism of the Bible called

for scholarly refutation. John McNeill, five years Chapman's senior, a familiar figure in Edinburgh and Glasgow, served pastorates in London and Liverpool, and in Toronto, Canada. This popular evangelistic preacher was brought to Northfield by Moody during several summers, and he and young Chapman became warm friends.

The poet's observation, "I am a part of all that I have met," applies also in the case of Chapman. The study of Scotch worthies, with their remarkable abilities and characteristic charm, observed at Northfield, reflected in Chapman's diligence and consecration, his devotion to duty, continuance in service in the face of physical handicap, power in arousing emotions supported by strong intellectual argument, and a reinforcement of genuine piety.

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Dwight L. Moody, twenty-two years Chapman's senior, exerted powerful and permanent influence on Chapman who, repeatedly, in sermons and writings, paid him tribute, including a 555-page biography in which he described his participation in Moody's famous meetings in Pittsburgh, Philadelphia, New York, and in Chicago at the World's Fair.

Lacking the formal education which Finney had acquired, coming straight from the commercial world, Moody mastered the Bible, and he became an authority also on that most profound of all studies, the Book of Human Nature. Like the self-educated Lincoln, he had a sincere and unaffected manner enabling him to reach the lowly and the cultured alike, and his brusqueness was mitigated by his intense desire to win people to Christ.

Moody was a born leader, with a general's strategy in marshaling vast audiences to whom he preached in most of the important cities in America and England. As a

Y.M.C.A. desk clerk in Chicago in his early youth he availed himself of every invitation to speak to gatherings. Beginning early to interest himself in the underprivileged children of the city, Moody became especially influential in counseling young persons, and a large portion of his funds went to schools for their Christian training. Throughout his lifetime Moody made it a rule to talk with at least one unsaved person each day, and to study human nature's lexicon, becoming, as the world knows well, a powerful inspirational force in the religious history of the Nation.

Chapman, the young bystander, was inspired by the programs offered by Moody at Northfield, where there appeared distinguished leaders from England, Scotland, the United States, and Canada, and from these Northfield contacts Chapman received religious and cultural polish which reinforced and supplemented his character and ministry, supplying gloss to his sterling ecclesiastical messages.

It is believed that Chapman absorbed the Moody spirit to a greater extent than any other minister of the younger generation. Moody made the sterling young preacher his protégé, often telling Chapman that he believed the Lord was calling him into full-time evangelism. Once, when Chapman refused to turn from his Albany church into evangelistic work, and, instead, accepted the call to Bethany, Moody took him to task. Gradually Chapman learned human nature in its puzzling declensions. Like Moody, he also acquired a skillful method of explaining Scripture, and his superior educational background enabled him to excel his mentor in this important feature of his ministry.

His observation of Moody's remarkable ability in marshaling huge audiences also stood him in good stead. The exaltation of the Spirit became in Chapman a recurrent principle, believing as Moody did, that only through the Lord's infilling could there be acquired the power to reach

those who were bewildered or lost. From Moody's insight the elder man spoke of Chapman as America's new evangelist of power; as it was with Moody, soul winning became the young preacher's passion, and in Chapman's spiritual growth all contributing factors culminated in Moody's influence, since Chapman actually took Moody for his model.

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To his contemporaries Chapman was indebted for inspiration and ideas. Like himself, many of his friends were evangelists who spent full time in their campaigns. One of these, B. Fay Mills, an intimate friend from his college days, retired from the pastorate, invited Chapman to assist in his meetings.

Mills was a brilliant evangelist whose methodical planning in his sermons, organization, and public relations, had brought him conspicuously to the forefront of evangelism. While Chapman was in his Bethany pastorate, Mills was rising to the height of his powers, and when planning for his meetings, he turned for assistance to his old college friend. In an 1891 campaign which Mills conducted in Cleveland, where forty-six churches united in an evangelistic effort, their work resulted in thousands of conversions, and Chapman felt that his preaching was reaching some degree of strength. Chapman also assisted Mills in his 1892 campaign in Cincinnati, which was modeled after the notably successful Cleveland revival. From the Cincinnati campaign Chapman went with Mills to various other large cities where he learned the complicated technique of preparation and methods.

Milan B. Williams, native of New York, who became Y.M.C.A. secretary for the State of Georgia, had observed the unique methods of the erratic but effective evangelist, Sam Jones, and in his early thirties he launched his own

evangelistic career in tours through the Middle West. His powerful sermons in thirty-four towns in Iowa alone resulted in 12,000 converts joining Protestant churches. Two of Williams' assistants, William ("Billy") A. Sunday, the preacher, and Charles M. Alexander, Gospel song leader, later were to become members of Chapman's evangelistic group. Homer Rodeheaver, the song leader with Chapman in his Philadelphia meetings, believed that many of Chapman's effective methods and procedures were patterned after those of the Williams campaigns, likewise the system of personal work which Sunday and Alexander had perfected was passed along to Chapman.

Dr. Ford C. Ottman was an intimate, lifelong friend, and Chapman's chief assistant in organizing the party of ministers and church workers touring the Holy Land in 1900. One of the sixteen in the Chapman-Alexander team for the first Australian mission, and in the Far East, Dr. Ottman served as one of the simultaneous evangelists. During World War I, in the capacity of Executive Secretary for the National Service Commission, he assisted Chapman in steering this project under the auspices of the Presbyterian Church, U.S.A. Whenever time permitted he would lend assistance in revision of Chapman's writings for publication. In all of these matters his wise and friendly counsel proved invaluable to the great evangelist; and in 1920, two years after Chapman's passing, Dr. Ottman wrote a charming biography of Chapman which continues in popularity over these forty-two years.

Charles M. Alexander, the Gospel singer, joined Chapman in 1908 in a partnership lasting in mutual esteem and affection until the latter's death. As editor and song director, Alexander was Chapman's musical *vis-a-vis*. Together they learned to understand and control vast audiences; and traveling for weeks at a time as team mates on ship, train,

and motor car, they rejoiced together in the manifestations and triumphs of faith.

Other contemporaries of conspicuous attainments also contributed their encouragement and endorsement. John Wanamaker, one-time Postmaster General, and Bethany's Sunday School superintendent; John H. Converse, president of Baldwin Locomotive Works, and General Assembly's Committee chairman on evangelism; and William Henry Roberts, General Assembly's Stated Clerk, were among Chapman's most intimate counselors. Lt. Governor Bruce, a ruling elder in Chapman's former church, William Jennings Bryan, Dr. Thomas L. Cuyler, and Dr. John Henry Jowett, all were well-known supporters and warm friends in Chapman's own denomination.

In Scotland, great leaders like Principal Alexander Whyte and Sir Alexander Simpson, and in Ireland, Sir Robert Anderson, sent illuminating recommendations concerning the missions. During the tour of the Chapman-Alexander party through the Orient, the celebrated missionaries, Fletcher Brockman and Dr. Griffith John, entertained them in their homes, and extensively publicized their meetings. The Bishop of Bendigo, Dr. Langley, of the Anglican Church, gave a special luncheon in Sydney in honor of the party, and urged clergymen and congregations to attend all meetings. Honorable James Balfour, member of the Australian Parliament, served as treasurer for the campaign in Melbourne.

No man achieves success through his own efforts alone, but his career is fed and supplemented by the interest, inspiration, suggestions and support he receives from his friends and acquaintances, and from the notable records of those persons whose successful courses have been run, and whose names belong to history. A host of predecessors and contemporaries made generous contributions to Chapman's

spiritual development, expansion and progress of character and comprehension, and to the strengthening of his evangelistic power. Leaders of people everywhere realized, as did Chapman, the vital position which Christians occupied, and their obligation to identify themselves with the best interests of the church in all communities everywhere. Through leaders and the lowly alike around the world Chapman received assistance, spiritual encouragement, and that assurance of moral reinforcement forming the bond that held him fast to his own denomination, and replenished his strength for the Master's service.

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Primarily depending upon Divine guidance and influence, and believing implicitly in those words of the Master, "Apart from me you can do nothing" (RSV John 15:5), in the general laboratory of experience Chapman advanced in technique fundamentally simple and explicit, and won success.

In common with most Christians, Chapman's spiritual character developed gradually. Trials, personal and professional, were met with increasing poise and power enabling him to rise above difficulties, fortifying him against the larger problems and perplexities in his pastorate and his evangelistic campaigns. He surrounded himself with choice workers and collaborators who enjoyed similar spiritual blessings, and the programs undertaken progressed through alert planning and a combination of talents. These were his simple means of evangelism.

Chapman believed God's Word to be the one authority for the Gospel. As a college and theological seminary graduate he was trained in the importance of Biblical exegesis

from the original languages, in consultation of standard commentaries and other recognized authorities, and in the necessity of developing a text, rather than a mere subject without a text. The Bible in the latest approved translation was his constant companion. He wrote sermons, devotional manuals, and books for personal workers, all based on portions of Scripture with notes, and well-edited Biblical aids. He seemed proud of saying that, as pastor of Bethany, he had succeeded Dr. Arthur T. Pierson, a Bible teacher of recognized ability. Since he was a disciple and co-worker of Moody's, having charge of numerous after-meetings, and was also one-time vice president of Moody Bible Institute, it is unlikely that any book other than the Bible ever could have been Chapman's supreme authority.

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A perusal of Chapman's sermons reveals that he was exceedingly careful to give the textual setting and exposition in the introduction, sometimes devoting three or more pages to these in a printed sermon. Throughout his messages he quoted Scripture and used Biblical illustrations. There were more than twenty-five separate Scriptural allusions in Chapman's famous sermon, "And Judas Iscariot" (Mark 3:19). In his sermon, "An Old-Fashioned Home" (II Ki. 20:15), preached on Thanksgiving Day 1905 in Jersey City, there were six and one-half pages devoted to textual setting and introductory exposition, with seven Scriptural allusions.

Effective sermons were preached to emphasize that the Bible had first place in Chapman's reckoning. A few of the texts for his sermons were:

I Cor. 15:3 — Christ died for our sins according  
to the Scriptures.

I Sam. 21:9 — There is none like that; give it  
me. (Goliath's sword taken by

David from Abimelech, the priest. Here Chapman used Goliath's sword as a symbol for "The Sword of the Word" Eph. 6:17.)

Gen. 26:18 — And Isaac digged again the wells of water which they had digged in the days of Abraham, his father.

The last text, one Chapman used as the basis for a "Home Night" sermon with many Scriptural allusions, emphasized the significance of reading the Bible aloud, and of prayer in the home.

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In Chapman's well-balanced theology there was no compromise, no overemphasis of nonessentials. Nor was Chapman any stickler for denominational Protestantism. He declared that he was a "Presbyterian minister of a conservative, old-fashioned pattern," and that men of all denominations, Roman Catholics included, who believed in the essentials—Christ's atoning death as sufficient for salvation, repentance toward God and obedience by open acknowledgement, and a life of practical Christian conduct—were saved. He believed that Christ died vicariously in our stead. He was proud of his Presbyterian connections and loyal to the Calvinistic creed. He seemed never to deviate from his comprehensive pronouncement contained in a sermon preached at Fourth Church on May 19, 1901, entitled "Presbyterians and Their Creed," from the text, I Pet. 3:15. He affirmed that Presbyterians did not believe their church to be the only church, but rather a branch of the "church universal."

Chapman spoke with pride of the strength of Presby-

terianism as a system, the representative polity, the historical martyr background; and he whole-heartedly approved the doctrines contained in the great Westminster Standards, comprised in the Confession of Faith, the Larger Catechism, and the Shorter Catechism. He declared the Presbyterian position: The compulsory subscription to the standards by ministers and ordained officers, while requiring only an affirmative answer to adherence to the essentials of Christian faith by applicants for membership.

The incident which prompted delivery of this sermon seems to have been the considerable agitation for a radical revision of the Westminster *Confession of Faith* as interpreted by his communion.

In the matter of the Lord's second advent Chapman was a premillenarian. He moved with ease among all ministers, whether of pre-, post-, or nonmillenarian acceptance. He frequently preached on the Second Coming, always in a generous spirit, never arbitrarily insisting on his own views, but only urging preparedness, "For the Son of Man cometh at an hour when ye think not." In union evangelistic meetings he made no attempts to persuade persons to unite with the Presbyterian Church, nevertheless, he believed that an intelligent Christian should be thoroughly informed about, and loyal to, some church. At times there were more than a dozen evangelical denominations in his union meetings, all working in harmony with the common purpose to reach the unsaved in the community.

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This broad viewpoint enabled Chapman to obtain inter-denominational cooperation in another means of evangelism, namely prayer. He believed that the secret of success in evangelism and interpretation in claiming Scriptural promises came through seeking the presence of God, and that

there was no greater help to any revival than an unshaken belief in prayer.

One signal example of the efficacy of prayer made a deep impression on Chapman, and he never tired of relating the story of the elderly Scotswoman in his first Bethany pastorate. When he first accepted the call to the Philadelphia church, he believed it wise to start a month of mission services. He asked those who might care to assist him to come and let him know what they would do. Various persons offered to lend conveyances; there were offers to accompany the pastor in seeking the lost; and others came forward with suggestions and pledges. Finally, when all of these persons had concluded their interviews, the elderly Scotswoman came forward and clasped the hand of the pastor. She had no fine carriage, no expansive bank account to offer. But she reminded her pastor that there was a little room at the head of the stairs in her house. "Every day at twelve o'clock I will be lifting you up to the throne of grace and asking God to help you." Chapman, a young man in his early years of ministry, was touched unforgettably. The mission continued for the month. There was never a day when the clock struck the noon hour that the young minister did not feel the presence of Divine Guidance. When, at the conclusion of the month-long meeting 440 persons signified their interest in Spiritual growth, the blessing of personal prayer seemed nothing short of remarkable; and when the elderly Scotswoman herself came forward with sixteen people whom she personally had influenced to seek Christ—one of whom was past eighty years of age—Chapman was convinced that he had seen a demonstration of Divine Power working through personal consecration and individual prayer for the kingdom, the power, and the glory of God.

During the Boston and Chicago campaigns thirty minutes of each morning were spent in prayer following the workers'

reports. Requests given to Dr. Chapman were read aloud, and there was comment and quiet intercession in the great meetings. So strong was Chapman's emphasis on prayer that, during the Boston meetings, he recommended that preachers take an outline and spend an hour in prayer over it, then enter their pulpits and tell the story of Jesus.

Chapman, at the peak of his campaign, issued a universal call to prayer. This Covenant of Prayer was circulated for people to sign and keep in their Bibles. Later, when Chapman and Alexander went to lead the sixty evangelists in Australia in 1,000 prayer meetings, they were able to announce that 100,000 persons in America were pledged to pray for the Australian Campaign. In 1910, in the Simultaneous Campaign in Chicago, the daily papers reported that 200,000 persons were in a Prayer Covenant. How, then, can anyone wonder that Boston, Chicago, and cities in Australia were the scenes of stirring revivals? Chapman often stressed, "It is nothing in ourselves, or in our officers that counts, but it is trusting in God Almighty that causes requests to become answered."

Growing out of prayer, Chapman believed the degree of power with God, as well as with man, was commensurate with one's willingness to yield to the Holy Spirit. He argued that many persons obtained answers to prayer, but that only a few had fullness of power. He dwelt upon the neglected doctrine of the Holy Spirit, and he stressed his belief that, when the Holy Spirit was ignored in planning and services of evangelism, fatal errors resulted. Chapman continually emphasized assurance of cooperation by the Holy Spirit, and he urged that we act on the strength of a new imparting of God's fullness and His promise of everlasting life.



Chapman sensed that the ebb in evangelism was due to the failure to tap unlimited Divine resources. His own experiences and his study of revivals furnished abundant proof that a person imbued with the Holy Spirit could achieve results seemingly impossible. Chapman contended that when God found a man in whom to entrust power, His blessing would be poured out unsparingly. The Church's history, he argued, was luminous with lives of those who simply believed in God, and whose faith in the Divine power was unshakable.

He claimed that there was but one admission of the Holy Spirit, specifically conversion, but that there might be many replenishments. In early campaigns he specially stressed this fountainhead of power. He would say: "The fact that you are a Christian may not necessarily prove that you have power. It is only when your life overflows that power is in your possession." He compared life to the Valley of the Nile, saying it was not because the River Nile flowed through the land, but because it overflowed its banks through the valley depositing the alluvial soil which made it one of the richest spots in the world.

A half century ahead of his time in practical application of religion, often Chapman preached that the true evangelistic church should keep its doors open seven days a week, maintaining activities and remaining continually at the "pitch of revival," and to sustain this program, the ministry should be aflame with the Gospel of Salvation, supported by a corps of praying people willing to make the message effective through exemplary living as Christian witnesses.

One sermon related to this open-door policy that he liked to preach was based on the text, Eph. 3:19, "Fullness of Power."

Eventually, in each of his pastorates, Chapman managed to preside over an evangelistic church.

Illustrating the spark that transformed the great Dutch Reformed Church in Albany into an "evangelistic church," this incident was related by Chapman one evening during a campaign: After one certain service a burly man in the congregation took the preacher aside saying bluntly, "This is awful." The young Chapman did not know whether the man meant the small congregation of 150, or the sermon which had just been preached. The conversation continued:

"My brother, you could fill this church."

"How in the world can I?"

"Just become an evangelist."

"I don't know how. Tell me."

"Change your singing."

"That's easier said than done. I haven't even been able to persuade my officers to buy new hymn books."

"Never mind, I'll send you some."

Then Chapman related that the man kept his word, sending a large basket full of the word edition which he distributed through the church. That wise adviser was none other than Dwight L. Moody himself who subsequently declared, "In this young man is wrapped up the hope of American evangelism." Chapman followed Moody's recommendation, and soon there was overflow attendance at services, with hundreds of persons unable to gain admittance to this same church which had seating capacity for about 1,500 people.

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Chapman maintained that the successful use of God's Word, of a well-balanced Christocentric theology, of prayer, and of the Holy Spirit's power, were all dependent upon the efforts and activities of a dedicated leader; that without the gift of self, Scripture and theology availed nothing; and

unless one's message to the unsaved was reinforced by a life surrendered to Christ, testimony became worthless.

One sermon that Chapman frequently used was titled "Golden Bells," based on the text, Ex. 28:33, in which he challenged ministers and church workers to consecration. He described the high priest's robe with its border of pomegranates and golden bells; how, in behalf of his people, the high priest would enter the Holy of Holies once a year, on the Day of Atonement, immaculately cleansed, and consecrated, "*that he die not.*" Devout Israel waited to see the priest emerge, turning to one another with the anxious whisper: "Is he living?" Everyone knew that beyond the veil the high priest might die, since prophecy foretold his yielding his life finally as a sacrifice. When, far away, was heard the tinkling of the golden bells upon his robe, the shout of joy went up: "He is living! He is living!" The message was for those ministers, devout and faithful, who heard the golden bells and communed with the All Highest day by day.

Chapman, continually referring to Samuel H. Hadley as an example of a successful soul winner, spoke of his remarkable witness among the derelict thousands along the Bowery, because his life was so Christlike. Hadley, completely dedicated to the service of the Lord, insisted that the successful use of any means in evangelism was dependent on personal dedication. Chapman often spoke of Hadley's reverent mention of the Saviour: "I shall never forget how much he could put into one word, 'Jesus'." Chapman often brought Hadley forward as a living example of the power of personal evangelistic effort in any program for salvation of souls, cautioning ministers against routine performance of duty instead of earnest striving in daily competition, and urging that they rededicate themselves completely to service in the Master's cause.

Chapman, like Hadley, was convinced that the successful use of any means for evangelism depended on personal dedication. This, along with the other four—the Word, well-balanced understanding of the Word, prayer, and the Spirit's influence—yielded visible results in thousands of conversions. Everywhere Chapman proclaimed Jesus as King, as the exalted Saviour. He never tired of stressing the claims of Jesus, believing in His promise, "And, if I be lifted up from the earth, I will draw all men unto me."

Chapman's means of bringing the message of salvation to all types and groups of people developed through his use of the authoritative Divine Word, with no compromise nor over-emphasis on unessentials, but by stressing the simple way of the Cross. He believed that triumphant evangelism had its source in prayer; that power in prayer would be commensurate with the degree of one's willingness to yield to the Holy Spirit; and that one's personal dedication to Christ as Lord would supply the design for complete infilling and guidance.

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Method is the agency through which intellectual, emotional, volitional and spiritual powers are demonstrated, but human method, Dr. Chapman thought, never could be substituted for Spiritual power. The Spirit, he declared, could use all methods in leading men to listen to the Gospel.

Jesus used several methods: Talking in a conversational tone; speaking urgently, after the manner of an evangelist; relating parables of the Kingdom; crying out with a breaking heart, "O, Jerusalem, Jerusalem!" Scripture relates that the shepherd kept looking for the wandering sheep, the woman for her lost piece of money, the father for the prodigal son, until the lost was found. Chapman, therefore,

employed these diverse methods while praying for guidance.

In his ministry of evangelism Chapman dealt always with supreme truths. The *modus operandi* for his message was the use of personal forces and a pattern of evangelism adjusted to a specific time and place.

In his campaigns Dr. Chapman stressed preparation for a genuine work of grace beginning in the heart of the pastor, with many persons sharing in the spiritual undertaking. He recommended that the minister assemble the officers of his church and a session of prayer be initiated by the spiritual leaders, and he insisted that there should be careful program planning establishing definite, well-defined objectives before an evangelist was invited for counsel.

In a union-campaign revival the design was for participation by the maximum number of churches, especially in communities of appreciable size. Ample time was allowed for preparation, from one month to a couple of years, including conferences with the evangelist selected. Experience taught that localities where the most thorough plans had been made would yield the most gratifying results. Ground-work included organization of special Bible classes, union prayer meetings, and division of a city into districts where visiting workers called on families, inviting their attendance and cooperation in the religious enterprise.

A letter written by Chapman to pastors prior to one union meeting requested that there be no less than one month of anticipatory suggestions and neighborhood communications, and the use of these and similar subjects:

### SUNDAY EVENINGS

Confessing Sins. Personal Consecration. Responsibility for the Unsaved. What Must I Do To Be Saved?

## WEDNESDAY PRAYER MEETINGS

Revivals in History. How May A Revival Be Promoted? Hindrances to Revivals. Are We Ready?

As a foundation for definite committals, Dr. Chapman recommended the use of Inquiry cards, which, in his own pastoral experience, had enabled him to reach the largest number of persons in his revival meetings:

(Check) I have an honest desire henceforth to live a Christian life.

I am willing to follow any light God may give me.

I ask the people of God to pray for me.

Name ..... Residence .....

Immediately after the evangelist's sermon, the following Commitment cards with pencils attached were distributed by personal workers:

Turning from all past sins, and trusting in the Lord Jesus Christ for salvation, I do hereby decide, God helping me, to henceforth lead a Christian life. This I do freely, fully and forever.

Name .....

Date .....

Church preference .....

(Please, after signing, hand this card to the usher.)

Those persons who signed cards were urged to come forward at the invitation and remain for the after-meeting, and all signed cards were turned over to Dr. Chapman. The Committee on Personal Work and Ushers was entrusted with the Inquiry and Commitment cards, both being freely used in early revivalism.

Cards similar to those designed by Dr. Chapman for his campaigns in the early years of this century are today being distributed by thousands in the worldwide campaigns of Dr. "Billy" Graham, and there is little difference in form or phrasing.

Committees on Finance, Advertising, Religious Census, Devotionals, and Free Will offerings were appointed, with all appointees receiving explicit printed instructions. Committee work was activated in a city's districts about three months prior to any campaign whenever practicable, and periodic reports were made to headquarters concerning progress achieved. During the final week before any campaign, a religious census was taken, and this procedure is still employed by churches.

To the Music Committee instructions were presented covering details from musical selections desired, to the exact placing of the choir chairs, and choir badges were suggested and used.

During Chapman's Simultaneous and Mass-Meeting campaigns, the Finance Committee directed that offerings be taken at every service, or until all necessary expenses (building erection or rental, travel, entertainment, publicity, stipulated salaries of staff members excepting the two principals) were raised; that toward the conclusion of the series of services there be given opportunity for offerings to the principals.

Specific instructions were outlined to the Committee for Ushers and Personal Work, with appointees carefully selected and meticulously directed in the routine of seating vast numbers of people. Since earnestness and consecration were prerequisites for personal work involving proper distribution of Inquiry cards, and assisting persons into Dr. Chapman's conference room in response to the invitation at the conclusion of any service, Chapman was especially concerned about the position of each usher in an auditorium. Important duties carried permanent assignments of certain workers with one assistant for every thirty or forty people.

Persons among a congregation signing Decision cards would come forward at Dr. Chapman's invitation to shake

his hand, those signing only the Inquiry cards remaining for guidance and encouragement.

In the after-meetings, often held in a smaller room convenient to the platform, known as the inquiry room, the message of salvation and the necessity for uniting with some church was carefully explained by members of the evangelistic staff, delegated pastors or workers. In the great Billy Graham campaigns today this preparatory work and guiding of large numbers of persons who participate in the after-meetings all follow the same general pattern of the Chapman revivals. No one seems to have devised more adequate methods than Dr. Chapman employed and perfected; and, human nature being the same the world over, it is unlikely that any revisions of the Chapman methods would prove any more practicable or effective.

Dr. Chapman suggested that every inquirer be immediately visited by the pastor or his helpers. If the inquirer had indicated any preference in the matter of church denomination, that church and its doctrines should be discussed and explained at the first opportunity. New converts should be organized into classes and taught methods of work and something concerning doctrinal principles. And all of those people lately converted should be given some simple duties in one of the working organizations of the church each indicated his wish to join.

Such recommendations were made to pastors following Dr. Chapman's revival in Boston. Two and one-half years after that campaign Dr. A. Z. Conrad, Chairman of the General Committee, wrote: "That revival gave a mighty impulse to all departments of Christian endeavor in the city of Boston . . . and a multitude of distinct and definite undertakings are to be dated from that time."

Through correspondence Dr. Chapman kept in touch with pastors and various persons where he had conducted

revival meetings. In one city a special survey was made twelve months after a meeting, and the record showed 80 percent of the converts remaining steadfast in their conversion.

These general methods Dr. Chapman employed with modification during his pastorates in evangelistic churches, and on occasions when he assisted other ministers in their meetings.

He believed that a pastor should be his own evangelist, and, while he knew that not every pastor possessed evangelistic gifts, Chapman would insist that many did not know the actual extent of their evangelistic talents because they failed to explore their own abilities. He warmly commended the seminaries where emphasis was laid upon development of such qualities. "Many pastors," Dr. Chapman explained, "have overlooked the fact that the church is not the minister's field, but his force." He defined the evangelistic pastor as "one who possesses the habit of prayer and Bible study, who realizes that men are lost without Christ, and who in private and public life breathes an evangelistic spirit."

Without question, this evangelistic spirit pervaded his own Albany, Bethany and Fourth Church pastorates.

Until Dr. Chapman was aroused to evangelism in the course of the Albany ministry, his work was stereotyped and undeveloped. From the beginning of his pastorate at Bethany Chapman stirred this charge into becoming an "evangelistic church." In the Bethany pastorate one of his parishioners, Mr. John Wanamaker, was a member of President Harrison's Cabinet, who journeyed from Washington each week end to preside as Bethany's Sunday School superintendent. His experience in business organization prompted him to propose that the Bethany congregation be divided into groups of ten, and from this suggestion Dr.

Chapman organized his Brotherhood of Andrew and Philip, and the Society of Seventy for women, all of whose personnel would keep in constant touch with the church's membership.

Since Dr. Chapman conducted a month-long meeting during his first winter at Bethany, it is easy to guess that there were personal-work bands, lengthy responsibility lists, and abundant praying. John R. Sweeny, composer of Gospel songs, who led the huge Sunday School choir, Henry C. Ewing, organist, and George Bastert, cornetist, and others, assisted, Bethany at that time being noteworthy for its orchestra and its large choirs. Within two years 1,100 members, more than one-half of them men, were received into the church. Examination through the Friday-night Session meetings before Communion Sundays was the method of receiving the large groups by profession of faith, the same method having been in use by the Consistory at Albany.

In the congregations that filled the Bethany Sunday-evening services to overflowing there were twenty-seven doormen. Charles L. Stone, one of the few ushers of that time now living, has related how he passed the Inquiry cards in his section in the balcony and then accompanied those to the after-meeting into the adjoining Sunday school room, remaining to offer guidance to those ready to sign their Decision cards.

Learning of a plan successfully followed by the Central Presbyterian Church in Rochester, Dr. Chapman determined to employ this method at Fourth Church in New York City. He laid upon his congregation the burden of their responsibility for souls, and when his sermon was ended, the Session passed cards pledging members to join their pastor in seeking to lead at least one person each to Christ during a given time:

THE COMMITTEE OF ONE HUNDRED, FOURTH  
PRESBYTERIAN CHURCH  
New York City

Rev. J. Wilbur Chapman, Pastor

I hereby agree to become a member of the Committee of One Hundred and will strive in every possible way during the next six weeks to lead at least one soul to Christ.

On the reverse side of the card was printed:

In becoming a member of the . . . One Hundred it is my purpose to follow . . . the suggestions given . . . by our pastor from the text: "He first findeth his own brother." I agree . . . that I will meet the Committee whenever called together . . . and that all my prayers and efforts shall be centered upon ..... until that one comes to Christ.

Conferences were held where difficulties were discussed, prayers were offered, and workers' reports were accepted. Eighty-two persons were received into church at the next communion, and more at a later date, some of them reporting that various workers in the One Hundred had influenced as many as three each for acceptance of Christ.

The pew-renting system was abandoned during Chapman's second Bethany pastorate, and following his years at Fourth Church. At both churches, the weekly envelope system was introduced, and at Bethany a central treasury and the rotary system were established, innovations that Chapman's progressiveness brought about. Members were occasionally suspended for various offences, but Chapman himself seems to have had no part in these matters of discipline.

Methods used by Dr. Chapman when assisting ministers in meetings were varying modifications of the eight-committee plan. He conducted meetings in Schuylerville, Cohoes, Lansinburgh and Peekskill, New York, and in Erie, Pennsylvania, where the pastors and their officers arranged all

details of advertising, finance, and music, and made preparations incident to his own arrival. "Decision day" was observed in the Sunday School, and the "after-meeting" plan was followed.

Quantities of records describe the methods that Dr. Chapman employed while he was Corresponding Secretary of the Assembly's Committee. *Minutes of the General Assembly* report that from 1903 through 1907 approximately \$369,975 was expended by the Committee of Evangelism, the major portion being applied to frontier and home-mission fields.

Under Dr. Chapman's leadership not less than 62,000 letters were received and answered. In response to questionnaires sent to pastors, influential laymen and committees there came inquiries seeking solutions to a variety of problems, some from leaders in sister denominations, others from evangelistic committees in distant parts of the world, seeking counsel. To all of these were sent timely suggestions.

More than 1,500,000 pieces of printed matter, including books, were distributed. Methods which had been found successful in some churches were explained as exemplary aids to other groups. Leaflets on prayer, Bible study and personal work, and challenging books by recognized authorities concerning evangelism, were distributed or recommended. A few of the publications that appeared under the authorship of Dr. Chapman were:

Spiritual Life of the Sunday School  
Present-Day Evangelism  
An Old-Fashioned Home  
What It Is To Be A Christian  
Preparations For Simultaneous Meetings  
Decision Day in the Sunday School.

At Dr. Chapman's suggestion members of the General

Assembly Committee met with interested groups to consider methods for strengthening the spiritual life of communities. Presbyteries and synods convened from two to five days mapping schedules and programs. Conferences were held in not less than forty leading cities in America, and Dr. James Beveridge Lee, as evangelistic Secretary for Educational Institutions, consulted with leaders of schools and colleges, including the largest theological seminaries over the nation. A conference was held by special request in Madison Avenue Presbyterian Church, New York City, with day sessions in Adams Chapel, Union Theological Seminary.

Fifty-six evangelists and singers comprising the staff were sent into areas in twenty-one synods, and one year's report listed evangelists assigned among 470 towns and cities. The next year petitions were received from more than 1000 communities.

So acute was the financial strain covering this extensive program that by the time designated for convening of the General Assembly in May, 1906, action became imperative to meet expanding needs. Besides, the large cities were complaining that Dr. Chapman and his evangelists were over-attentive to the less-populated areas. Many calls came from the South and the Southwest from churches that recently had been amalgamated into the Cumberland Presbyterian union. The entire denomination was more aroused over evangelism than ever before, but while the church was activated, there was no general awareness of the financial structure and magnitude of cost for conducting such missions.

The greater portion of \$75,156.43 expended in the fiscal year 1905-1906 was pledged by a few persons, and during this crisis the Special Committee on Evangelism, of which Mr. John H. Converse was the chairman, decided on a new policy.

The problem was brought to the floor of the 1906 Assembly which, following a conference between the Board of Home Missions and the Committee on Evangelism, directed that the Committee confine its major plans to campaigns in the larger cities and towns on an interdenominational basis; that the Board of Home Missions assume financial obligations and responsibility for evangelists and evangelistic work in the smaller areas, and reorganize its work, appointing pastor-evangelists in all presbyteries that requested evangelistic assistance and funds. Dr. Chapman, delighted that this settlement was made, was now enabled to place major emphasis on the Simultaneous mode of evangelism for the cities. He was then titled General Secretary. This office lent him prestige for his conduct of great interdenominational evangelistic enterprises, and in foreign countries which later claimed his services.

From 1903-1907, the early period, Chapman's ideas concerning methods were slowly crystallizing, although in thoroughness they never changed. What once had been experiments became recognized modes to be adapted in widespread areas. Instead of a church building, a tabernacle or a vast auditorium would henceforth be the meeting place for assembled thousands of worshipers. The Inquiry card was discontinued and the Decision or Commitment card was known by the latter designation. Training of ushers and assistants was changed to employment of a trained specialist who instructed a group of personal workers. From one month, the period of training was extended to two or more years.

Organization, as Dr. Chapman had learned it under the guidance of Mr. John Wanamaker and others in the systematized Bethany Church, was now transmitted to brother ministers, but with augmented emphasis upon spiritual quality, insuring that churches would become evan-

gelistic bases. Finally, as Corresponding Secretary, with acquaintances over the United States, Dr. Chapman sifted methods and compared notes until the trend toward city evangelism impelled him to strike his golden mean, enabling him to reach increasing numbers in his sphere-of-endeavor transition from village and town to city and metropolis.

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Dr. Chapman was mindful that certain general principles taught by Jesus differed in their presentation. John and Andrew were converted by a Gospel sermon; Peter was brought to Jesus through his brother's influence; Nathaniel reached Jesus through the personal efforts of converted neighbors; and there was the paralytic who was borne into the Master's presence by four friends. The Disciples filled the air with the name, works, and praises of Jesus Christ, repeating His sayings, retelling His parables, and reproducing His sermons, pressing popular appeal while multitudes shouted: "Blessed is he who comes in the name of the Lord!"

Like the Disciples of old, Dr. Chapman strove to stimulate a similar Christlike circumambience while he was engaged in the increasingly expanding field as General Secretary and Evangelist at Large.

As early as July 3, 1905, Mr. John H. Converse and Mr. J. Lewis Twaddell, elders, called together the consecrated laymen of Chester Presbytery proposing that, if the Evangelistic Committee would undertake its direction, the laymen would bear the expense of an evangelistic campaign for one year.

The Chester plan called for eighty pastor-evangelists to be appointed under the direction of the presbyteries, to preach in all of the home-mission synods. A tent, fully equipped with chairs, organ, platform, and desk, was to be used by

each employed evangelist during the summer months. Engagements were possible, even in the weakest churches, the only stipulation being that a free-will offering should be made for the treasury of the laymen's committee. So successful was this arrangement in many areas that the Assembly recommended it to all presbyteries.

Educational institutions presented reasonable fields for evangelism with Dr. James Beveridge Lee continuing his work as the Committee's representative, keeping the evangelistic spirit ablaze among prospective leaders. Letters received from college and university presidents, from Y.M.C.A. secretaries, and from student bodies, testified that the Presbyterian Church was not unmindful of the interests of students, particularly in their own institutions. And messages were presented also to students of other denominations in numerous colleges and state universities.

Schools of Evangelism were organized by Dr. Chapman in addition to his executive duties calling for conferences and the dissemination of evangelistic literature. Leaflets, many of which concerned his own pastoral experiences, were issued for these schools, specimens bearing the titles:

The After-Meeting	Personal Evangelism
Pastoral Evangelism	Organizing A Church
Special Work For Men	Special Work For Young
The Sunday Evening Service	People
Drawing the Net	Getting An Audience
Holding An Audience	The Study Of The Bible

Beginning with the action of the 1906 Assembly, the greater portion of Dr. Chapman's time was given to city meetings. The Simultaneous Campaign method was to cover a city from center to circumference. The Gospel was preached at different points, aiming at a common result. A pamphlet issued by the Evangelistic Committee of the As-

sembly described the movement as overflowing denominational bounds.

These meetings were normal and unsensational, but the newspapers which usually allowed limited space to such events, now detailed special writers to report the meetings much as they did in the case of secular conventions, commenting that the "churches had learned to strike and to strike together, and their combined power could not be disunited."

In succeeding years sixty of the great cities of the United States organized for Simultaneous Campaigns. Under Dr. Chapman's direction a corps of evangelists representing Presbyterians, Baptists, Methodists, Congregationalists, and Disciples held campaigns in most of these cities, their purpose being not so much to build up the branches of any given church, as to lead people of varying stations in life to the feet of the Master.

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The Boston evangelistic campaign was one of the greatest, and most spectacular, religious events in this country, taking place in the year 1909.

The seventh floor of the Tremont Temple, located in one of the busiest sections of the city, was the nerve center of "The King's Business" campaigners, where the secretary of the local committee, the accountant, the manager of all business involving the corps of evangelists and musicians, and the public relations representatives had headquarters. Also stationed there were the treasurer of the local committee, and the chairman of the committee of finance, along with stenographers and typists.

The revival began with meetings on January 26, in the largest churches available in twenty-seven centers, excepting the central district, the evangelical churches agreeing to

supply leaders and pay their apportionment of the expenses. The district churches suspended their regular evening services and other meetings which might conflict with the campaign. Into each district was sent an evangelist and a song leader. All meetings, except that in the central district, closed on February 17. In the central district, Tremont Temple was the location for the Noon Day and the Night meetings, and Quiet Hour services at 10 A.M., and overflow meetings from the large Tremont Temple were held at Park Street, a short distance away. The central meetings conducted by Dr. Chapman and Mr. Alexander and their staff started on January 29 and continued through February 21. The seven great services on February 18-21, led by Dr. Chapman, were in the Mechanics Building, the largest auditorium in the city.

Accompanying the twenty-seven evangelists were twenty-seven directors of music. The Chapman-Alexander party consisted of Dr. Chapman and his daughter, Mrs. Irene Goodson, soloist; Charles M. Alexander was director of music for the central meetings; Mr. and Mrs. Ralph Norton were in charge of personal work; Rev. and Mrs. William Asher were leaders of the industrial meetings; and Robert Harkness, pianist, Ernest Naftzger, soloist, and G. B. T. Davis, of the Pocket Testament League, completed the party. Various committees also served, a typical unit being the Special Committee on the Day of Rejoicing, of which A. C. Emery, a prominent businessman, was the chairman.

Well-known pastors of America served as evangelists, several of whom were J. A. Earl, D.D., of Chicago, Rev. J. W. Weddell of Cleveland, and Dr. Chapman's close friend, Rev. Ford C. Ottman, D.D., of Newark, N. J. Others serving in the meetings were distinguished evangelists: Rev. J. E. Thacker, D.D., Assembly Evangelist, Presbyterian Church, U. S., Rev. H. N. Faulconer, Evangelist

for Chester Presbytery, and several who made Winona their headquarters, as did Rev. Daniel S. Toy.

A few of the music directors were William McEwan, former Scottish opera soloist, George A. Fisher of Grand Rapids, J. Raymond Hemminger, baritone soloist, who toured England for three years with Dr. Q. J. A. Henry, and Owen P. Pugh, noted Welsh singer.

The Boston leaders in May 1908 had chosen Dr. Chapman as evangelist one year in advance to conduct their city campaign. At a later date E. G. Chapman, business representative and brother of Dr. Chapman, met with pastors of Greater Boston. A general committee of 157 pastors issued a formal invitation to Dr. Chapman, who subsequently met in Park Street Church with 300 laymen and ministers, outlining his policy.

Early in December Ralph C. Norton, in charge of personal work, and E. G. Chapman moved to Boston where Mr. Norton spent a month training 1,000 workers.

Mr. E. G. Chapman assisted the Executive Committee in preparing a map of twenty-seven districts of the city and environs. The Executive Committee named eight general committees on Finance, Buildings and Invitations, Music, Entertainment, Personal Work and Ushers, Publicity, Flowers, and "Day of Rejoicing." The Finance Committee undertook to raise funds for general expenses, apportioning amounts among the churches, and more than double the sum apportioned for the district meetings was received, leaving considerable surplus which was appropriated to urgent local needs apart from the campaign.

Throughout the Simultaneous Meetings the district evangelists and song leaders, in cooperation with the pastors, held many services, varying them to suit individual districts, with one exception—the observance of Special Days. These Special Days called for occasional daytime meetings as "Old

Folks Day" and "Church Day." In the Winter Hill group of six churches, services were held in the Broadway Congregational Church, audiences averaging 1,000 in attendance. The two Sunday evening services drew congregations of 1,600 and 1,700, with scores of persons unable to gain admittance. In the Charlestown group where Catholics outnumbered Protestants five to one, people from both denominations came forward in large numbers signifying confession of faith.

One surprising feature of the campaign was the newspaper coverage. The revival "got before the public and stayed there." Reporters were everywhere in evidence. On the streets "extras" were a common cry. Headquarters set up under the popular slogan, "The King's Business," distributed stickers for letters and documents, and "The King's Business" blotters and envelopes by tens of thousands were placed in offices and hotels bearing the advertisement, "Simultaneous Evangelistic Meetings in Greater Boston." Posters were placed in streetcars and public conveyances, and displayed in other popular locations where they would be likely to catch the attention of passersby. Businessmen instructed their employees to insert announcements in their letters. Advertising matter of all colors and styles was mailed naming the place where persons might go and hear a stimulating Gospel message, and long streamers were displayed in the places of meeting with the inscription, "God Is Now Willing. Are You?"

Among the meetings conducted by Dr. Chapman, nine were Quiet Hour services, so called because of the theme emphasis—the Holy Spirit.

During the three weeks of the campaign Dr. Chapman, Mr. Alexander, Mr. Harkness, and Mr. Naftzger held meetings at noon for all business people.

A "Day of Rejoicing" and "Church Day," along with

“Gospel Song Day,” were featured during the Simultaneous Meeting. “Church Day” was observed in the 166 participating churches. “Day of Rejoicing” was the occasion designated for distribution of goods and money to 2,000 needy families, and to various institutions in the area.

Rev. and Mrs. William Asher won many converts in their meetings in factory, prison, department-store, and midnight-theater areas among people who shunned the main meetings.

The climax of the Boston engagement brought an audience of 12,000 persons. So convincing had been previous sermons that it was remarked how “Dr. Chapman might have given the invitation without preaching at all.” Boston witnessed a mighty demonstration of spiritual awakening, and the great meetings became history, constituting one of the most notable evangelistic campaigns ever held in America up to that time, and, indeed, setting a standard for evangelistic principals of coming generations to emulate.

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In 1911 Dr. Chapman was named Representative at Large by the Assembly’s Committee on Evangelism. So popular had he become that invitations were received from all points of the compass urging the Chapman-Alexander party to conduct meetings. Engagements in Australia, the Orient, and the British Isles filled his calendar. The Single Mass Meetings now claimed all of his attention, and worldwide fame had created a demand for Dr. Chapman’s exclusive personal services. This was the same mode of evangelism which he had used to advantage in the interim between Bethany pastorates in those days fourteen years before when, comparatively unknown, he was testing his talents, and while he was conducting successful meetings in the same Boston of the 1909 awakening, with such coworkers as William A. Sunday and Professor and Mrs. J. J. Lowe.

The Evangelism Committee of the Assembly of 1912 reported that meetings then led by Dr. Chapman, especially those conducted in the British Isles, were of the Single Mass Meeting design. In the 1913 and 1914 Minutes glowing accounts of the most publicized of these meetings were written concerning the second Australian tour, and the immense meetings in Edinburgh and Glasgow. Dr. Chapman was called "Representative at Large," and named Director of the World's Evangelistic Movement of the Pan-Presbyterian Alliance. Subsequent to these dates the Chapman-Alexander party conducted numerous successful single mass meetings in America. The organization and the methods Dr. Chapman followed were the same as those in vogue in the central meetings of a simultaneous campaign.

There never was any stipulation concerning remuneration. Where cooperation signified profound interest, Dr. Chapman's practice was to accept invitations from communities of considerable size. He made it clear to the invitation committee that there were to be no accounts left unpaid, and that those persons responsible for the campaign would guarantee expenses. The expense money was the first obligation, and was to be raised by private subscription, church assessment, or through voluntary offerings during the initial stages of the campaign, these expenses to include transportation, accommodations, cost of auditorium, advertising, and other incidentals together with salaries of all employed members of the evangelistic party, excepting Dr. Chapman and Mr. Alexander.

The invitation committee guaranteed all general expenses and assumed responsibility for a gift to the principals. Dr. Chapman and Mr. Alexander deposited such funds into the "Chapman-Alexander Evangelistic Fund," and, this over-all system underwrote regular salaries for members of the party even during the interim between meetings.

Mr. Norton was responsible for training all personal workers, instructing volunteers, and at suitable times during the progress of each meeting, directing these persons in their duties. Decision cards, simple in design, and best suited to general use, were distributed by personal workers and collected at proper times when opportunity was given for people to meet in the inquiry room at the close of a service. The Decision card finally adopted for signature indicating one's acceptance of Christ read:

DECISION CARD

Name .....	I do now accept Jesus Christ as my personal Saviour.
Address .....	I will make an honest effort to follow Him always.
Church Preference .....	
Check below	Name .....
Profession .....	Letter .....
Reconsecration .....	Residence .....
	Church preference .....

The right-hand portion of the card was retained by the General Committee, the other turned over to a minister of the denomination designated as the choice of the signer.

It was customary for the General Chairman, on the opening evening of a campaign, to introduce Dr. Chapman and his party, and during the closing evening to read resolutions of appreciation passed by the General Committee. The welcome meeting, especially in Australia, consisted of an informal program prior to the opening service; the closing service generally was amplified by a testimonial dinner. During all evangelistic meetings Dr. Chapman was accompanied to the platform by the General Chairman, who led in prayer and made necessary announcements, and always Scripture appropriate to the message in the sermon was read.

During both Simultaneous and Single Mass Meetings Dr. Chapman arranged for "Good Cheer Monday" when

the pastor or some representative of a church would make a short talk, and report conversions and reception of new members.

One feature of Dr. Chapman's campaigns was the "March of the Converts" night, similar to the occasion of the final after-meeting in an engagement in Scotland where Dr. Chapman went down from the platform, joined by assistants Alexander, Norton and Naftzger, speaking greeting and encouragement to some 2,000 converts filing by, distributing booklets to them, and prayer-circle cards, and urging that they unite with some church at once. Such gatherings were invariably inspiring occasions, and, in a day when public-address systems, amplifiers, radios and television were unknown, the largest auditorium in a city always was crowded for the services, and many people were turned away.

An increasingly popular feature which Dr. Chapman incorporated permanently into his programs was the Pocket Testament League. Dr. Chapman invited those who had made decisions to march in front of the platform where they were presented with booklets, and where they pledged themselves to read the Bible each day. The League, organized by Mrs. Charles M. Alexander, was carried on with notable success by George T. B. Davis, who accompanied Dr. Chapman around the world in evangelistic meetings. By 1913, through the leadership of Mr. Davis, more than 88,000 Pictorial Pocket Testaments had been distributed in Australia and New Zealand.

These, then, were the methods employed by Dr. Chapman as one evangelist assisting brother ministers, as Corresponding Secretary, as General Secretary for the Assembly Committee of Evangelism, in the Simultaneous Campaigns, and in the Single Mass Meetings, his genius in directing vast cooperative systems of all denominations in a given area

bringing him such respectful commendation that his fame flashed around the world as an eminently sane evangelist of persuasion and power.

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The present mid-century evangelistic crusades, such as Dr. "Billy" Graham leads, follow the Chapman methods in organization and procedure.

Evangelists will not accept campaign engagements unless there is unanimity in the call by group churches. They insist that personal workers be carefully trained prior to the meetings, and they stress the necessity for specially assigned locations for the seating of personal workers in order that occupants in tiers of seats can be systematically observed by them. Personal workers generally serve as guides for those persons who seek interviews with the evangelist, clearing the way for them through crowded areas to the space before the platform, and accompanying them to the inquiry room.

The Decision cards used by modern evangelists are also practically the same as those perfected by Dr. Chapman; they carry duplicate portions, one for the General Committee in a campaign, the other for the workers in the denomination indicated as the convert's choice.

The main difference between Dr. Chapman's meetings and those of the present mid-century lies in the technique of handling would-be inquirers in the vast audiences. During the Chapman meetings the evangelist insisted that all personal workers linger after indicating a passage through which a convert could reach the platform where he could shake hands with the preacher and be greeted with a word of encouragement. Dr. Graham's personal workers accompany the inquirers—ordinarily one worker with three or four persons—thus the numbers of people going forward to the inquiry rooms are larger, but the numbers of personal

workers also are proportionately great in the over-all inclusive figures.

The greatest difference lies in the modern lack of personal acquaintance of converts with the evangelist himself. With this chief difference in procedure, Dr. Chapman's conduct of evangelistic meetings is today's pattern for the largest campaigns. And, like the Gospel upon which Dr. Chapman depended for direction and support, this great evangelist's beliefs and his methods effectively stand the tests of time and change in this jet-propelled, outer-space-travel age in which a confused world struggles, and wonders.

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Every great revival produces some notable Gospel songs.

The great Wesley once observed that there could be no reason why the Devil should have the best tunes, whereupon he began collecting songs from many sources, using them in his own fashion. Sankey supplied some remarkable musical services for Dwight L. Moody. But the chief songs of both Wesley's "Great Revival" in the Eighteenth Century and Moody's memorable revivals in the Nineteenth Century, though simple, sweet and spiritual, no longer reflect the tempo in the modern church. Much of the music developed in the Chapman meetings would not, after four decades, be wholly acceptable today although a few of those Gospel songs still are effective and stirring when properly sung.

Dr. Chapman had received some musical training in his youth; and, living in or near some important cities, he found the finest musical fare easily accessible, managing to attend many concerts by the foremost artists of that day. Later in his career his evangelistic meetings stressed the use of music, and his musical assistants often remarked that Dr.

Chapman had an unusual ear for the best in musical offerings. His good taste seemed unerring when selections for his services were under discussion.

Any pastor who loved music would have much in common with any musicians in Dr. Chapman's church, and in Albany, Bethany, and Fourth Church Dr. Chapman found numerous congenial souls who shared his tastes. He preferred church music which avoided the ostentatious, feeling, like many pastors, that a simple message in song emphasizing a spiritual truth, sung by a person of unquestioned consecration, was preferable to a pretentious musical program.

At Bethany and Fourth Church Gospel songs were predominant. Wanamaker and others in Bethany had kept the church, as Finney would have said, "at the pitch of revival." This church, quietly reinforced by Wanamaker's generosity, attracted the best musical talent; and some composers of Gospel songs were members of the stringed orchestras of the Sunday school, and assisted the several choirs.

During Dr. Chapman's leadership at Bethany he joined in editing two songbooks and one hymnal. When he came to Fourth Church there developed a sympathetic bond with Joseph Little, organist and choirmaster, and the two friends in this newly made-over church worked out the weekly programs together, coordinating and balancing every detail of the services.

As the Winona Bible Conferences under Dr. Chapman's direction became largely attended, and evangelists from all over the nation were attracted there, Dr. Chapman had the opportunity of listening to some of the most forceful and spiritual Gospel music in America.

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Americans, Britishers, Australians, all hailed Charles M. Alexander as the "Prince of Gospel Song Leaders." The

larger the audience the greater assurance he seemed to possess, and, as a trained musician, his power and prestige among congregations steadily increased.

Alexander came from humble but sturdy Scotch-Irish Presbyterian-Covenanter stock. His father had fled from the north of Ireland to escape religious persecution, settling in east Tennessee where the population was largely Federalist. After the War Between the States, having married Martha McCallon, also of Scotch-Irish descent, he moved to Cloyd's Creek where, during the struggles attending reconstruction in the wake of war, he took up farming.

Here Charles was born, and in the mountain country he spent his boyhood. His father often led the singing during revival meetings over the countryside. When Charles was thirteen years old trouble fell upon the home. The elder Alexander, in impulsive generosity, had signed as surety for a friend, and just as Mr. Alexander was beginning to prosper, all of his available assets were requisitioned to cover endorsements. Rather than sell the farm, Mr. Alexander arranged with a neighbor to attend the farm property in his absence, then accepted the position of postmaster on the Atlanta-Chattanooga Railroad, which necessitated establishing headquarters in Atlanta. The separation of father and son was a distressing ordeal, and Mr. Alexander, so anxiously awaited back home, never returned, but was suddenly killed in a railroad accident.

After acquiring some little schooling, Charles entered the preparatory department of Maryville University, twelve miles from his home, where the president of the institution was also the pastor of Cloyd's Creek Church. Here Charles studied for seven years, working his way in various duties, later becoming the university's first professor of Music. He was chiefly interested in Voice, Theory and Harmony, and afterwards made special study of music in

Washington College. When he first attended the Moody and Sankey meetings in Knoxville he was deeply stirred. Possessing ability to lead group singing among the students, his mind became firmly settled upon the idea of Gospel work. An opportunity came to join forces for several months with John Kittrell, a Quaker evangelist. After this experience Alexander realized his need for additional training, and he found the curriculum he needed in the Bible Institute established by Moody in Chicago.

Over long weeks, struggling to make ends meet in the Institute, Alexander first took charge of the Sunbeam Choir, and later assumed the post of choirmaster of the large Moody Church Sunday School.

He learned about the Bible, the Institute's chief textbook, prayer, and personal work in the slums. He was associated with H. M. McGranahan, director of the Institute's music, and with such popular Gospel song composers as Daniel T. Towner, George C. Stebbins, J. H. Burke, and the leader of the Pacific Garden Mission, Harry Munroe. While he was a student Alexander sang for John McNeill, one of Moody's World's Fair evangelists. Upon graduation from the Institute he became music director for Dr. Francis E. Smiley.

The next eight years, 1894-1902, he spent as music director for Milan B. Williams, the Y.M.C.A. evangelist, during which time Billy Sunday was his associate. Dr. R. A. Torrey, President of the Bible Institute, called Alexander to become his director of music in 1902, and until 1908 he traveled with Torrey in evangelistic engagements around the world, the greatest meetings being conducted in England, Wales, and Australia.

While the Torrey-Alexander meetings were in progress in Australia, Robert Harkness, a gifted pianist and composer, coming within Alexander's circle of acquaintances and reacting to his charm and good sense in musical evangelism,

joined forces with the Torrey-Alexander group and remained with them until 1908, when, with Alexander, he transferred to Dr. Chapman's organization where Alexander remained until the end of Dr. Chapman's life.

During the Williams campaigns Alexander persuaded Edith Fox, gifted pianist of Manchester, Iowa, to attend Moody Institute, and Miss Fox became the wife of Ralph C. Norton, Chapman's personal-work director. Alexander also was instrumental in converting the sports writer, William W. Rock, in Melbourne in 1909, whom he subsequently employed as private secretary.

The mutual esteem between Alexander and Dr. Chapman was reinforced by their admiration for Moody and his superior evangelism, and their views were much alike in political matters, personal tastes, and religious objectives.

Differing from Ira Sankey, Moody's song leader who often accompanied himself at the organ, Alexander stood on a podium and directed first his large choirs, sometimes 2,500 in number, and through them, his audience's singing. A thirty-minute song service preceding Dr. Chapman's sermon was not infrequently opened by some timely remark full of spiritual significance by choirmaster Alexander with a geniality that won his audience. He believed, with Dr. Chapman, that music could be a vast force in religion, and his talents and efforts were dedicated to that cause.

“The Den” at Alexander's English home called “Tennessee” was headquarters for Alexander's Gospel Songs. Six months after he made the acquaintance of Miss Helen Cadbury in Birmingham, England, they were married, and, after a brief honeymoon, they returned to “Uffculme” near Birmingham, the Cadbury home. They built a spacious house nearby, naming it after Alexander's native state in America, “Tennessee.”

While living at “Tennessee” Alexander, aided by a group

of composers, assembled a number of hymns and Gospel songbooks. He expended thousands of pounds in the purchase of copyrights for melodies and arrangements, the profits from which he used for evangelistic work through donations to the Chapman-Alexander Fund, and this continual acquisition of new songs infused freshness into each new campaign.

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One month in advance of a meeting a local choir leader was sent *Alexander's Gospel Songs*, a large union choir was assembled and rehearsed, and, since seats were always at a premium, pledges for faithfulness in attendance were taken.

Alexander had a talent for noticing some voices in the audience and using them in solo parts. He occasionally placed soloists in the balcony and instructed the choir to echo the song. Singing by the audience, however, was the principal feature of the meetings and it was a popular practice to hold competition by groups. When a new song was introduced Alexander would have a soloist sing it first. The old Gospel songs, "Just As I Am," "He Leadeth Me," "I Need Thee Every Hour," were often sung. The newer songs, "He Will Hold Me Fast," "The King's Business," and "The Glory Song," vividly remembered and beloved after fifty years, were favorites with all audiences. Alexander sometimes told the history of some selection, or recalled some incident in connection with a song which had won people to Christ. Composers of Gospel music, and well-known singers often were introduced from the platform. On some occasions a pipe organ was used in the service although a concert grand piano was preferred.

Persuading audiences to sing was Alexander's neatest accomplishment. He threatened, cajoled, and humorously compelled until everyone was singing. In the great meetings, usually on Saturdays, he conducted an "Alexander Song

Service" of which audiences never seemed to tire, and this service, spiritual in nature, invariably attracted overflow attendance.

Many choir directors came to observe and to study Alexander's methods. During a typical choir rehearsal with Mr. Naftzger, the soloist, on the platform, and Robert Harkness at the piano, Mr. Alexander would say:

"When a man writes a song he cannot put onto paper everything he would like to—he leaves it to your common-sense. So, SING IT RIGHT! It is the easiest thing in the world to kill a Gospel song, but get it right, and in it is a sermon!"

Alexander lifted his audiences out of themselves, and the keynote of every service was sounded when he would announce: "We are hoping that some will find their way to God tonight."

When Charles M. Alexander, a genius in persuading vast audiences to sing, cooperated with Dr. Chapman, it was like the positive and negative components of a powerful current. Bound by deep spiritual experiences and sympathies, together they decried cheap revivalism, operating as a unit in song and message to exalt Christ and His Gospel, with Alexander bowing to Dr. Chapman's forceful initiative.

Robert Harkness, the pianist, was a talented and versatile member of the Chapman-Alexander evangelistic party, the composer of "He Will Hold Me Fast" and many other scores with and without lyrics. He traveled with Alexander through 1902-1908, and was with the Chapman-Alexander party through 1908-1913. His brilliant playing could transform the most commonplace hymn into an inspiring song, and his accompaniments seemed to encourage any small voice into depth and color. No lyrics that Harkness wrote

were mawkish or sentimental, but he maintained a high standard in Gospel music.

By the year 1909 Harkness had composed more than 500 hymns. He thought "Shadows," written during the Philadelphia meetings, was his best work. One of the earlier songs had for its title the words on a banner displayed at campaigns: "Never Lose Sight Of Jesus." The song was written at the insistence of Alexander and it found popularity with audiences everywhere.

On the same day that Harkness composed "He Will Hold Me Fast" he also wrote "No Burdens Yonder" and "The Moment It Is Done." He adopted a form used in secular song, new in Gospel songs and contrary to the old rules, but the public, happily unmindful of such rules, quickly popularized the new songs. Since that time numbers of composers have adopted the new principle, following after Harkness, and many beautiful Gospel songs of similar style have come into use.

Ernest W. Naftzger, a native of Indiana, and son of a consecrated minister, was a baritone singer of culture and taste whom Dr. Chapman in 1909 called the most effective soloist for men in his entire evangelistic experience. His most popular solos were "I Sing Because I'm Happy," "My Sins Are Forgiven, Are Yours?" and "Does Jesus Care?" In Melbourne in 1909, as in other Simultaneous Meetings, Dr. Chapman, Alexander, Harkness and Naftzger visited different centers before the central-district meetings began, preaching, singing and obtaining decisions for Christ. Naftzger's voice had appeal, dignity and tenderness, and he brought to the Gospel platform the best traditions of oratorio singing.

It is impossible to record all of the names prominent in evangelistic Gospel music, but a number of those musicians whose talents and services became notable in the Chapman

campaigns should be accented. George C. Stebbins, Moody's pianist, directed the music for Dr. Chapman's Cincinnati-Covington meetings in 1892, and assisted in subsequent campaigns. Stebbins composed twenty-six songs for the *Alexander Hymns No. 3*, some of those best remembered being "Savior, Breathe An Evening Blessing," "Must I Go And Empty Handed," "Have Thine Own Way," "Saved By Grace," and "Jesus Is Calling."

Peter Bilhorn, composer, collector-editor, and director of music, traveled with Chapman for five years during his earliest evangelistic ministry. Perhaps Bilhorn's most famous song is "I Will Sing The Wondrous Story."

Fred Butler, who, prior to 1906, sang in opera, and Charles F. Allen accompanied Dr. Chapman in Simultaneous Meetings as music directors, and Homer Rodeheaver, later Billy Sunday's trombonist and song leader, joined Dr. Chapman in several engagements, especially during the Philadelphia Simultaneous Campaign of 1908, holding street-corner services.

Professor and Mrs. J. J. Lowe assisted with music in Dr. Chapman's earliest meetings, the Mills-Chapman Simultaneous Meetings, in Minneapolis, in Burlington, Vermont, Boston, Brooklyn, and other cities. Frank Dickson, Daniel S. Toy, and J. Raymond Hemminger were song leaders in the Simultaneous Campaigns in Boston, Chicago, and other metropolitan centers, and accompanied the Chapman-Alexander party in their first Australian tour. A few of the song leaders in district meetings in Boston and Chicago were Butts, Harris, Lamb, Allen and Sellers.

Albert Brown of the London Royal Academy of Music, whose voice was a splendid baritone of wide range and exceptional quality, replaced Mr. Naftzger in the Chapman-Alexander party in 1913, continuing in this association through 1918.

Dr. Henry Barraclough of England, pianist and composer, was with the organization through 1914-1917, writing music, occasionally lyrics, for Gospel songs, the most popular of these being "Ivory Palaces" and "I Think When I Read That Sweet Story Of Old."

A number of other Gospel song composers were associated with the Chapman-Alexander forces: Dr. Ford C. Ottman, Rev. William W. Rock, and Mrs. Charles M. Alexander; such well-known writers of lyrics for Gospel songs as Miss Frazer; D. B. Towner, author of "My Anchor Holds," "I Surrender All," and "Victory In My Soul"; Miss Ada R. Habershon, who wrote lyrics for many of Robert Harkness's Gospel melodies; and Fanny Crosby, the blind writer of music and lyrics. All of these names are found many times over in connection with the popular Gospel songs of that period, and Fanny Crosby's hymns are sung today all over the world where congregations assemble for worship.

Dr. Chapman, Alexander, Brown, Barraclough, Harkness, Naftzger, and all of their associates employed every means of supplying inspiring Gospel music to audiences, consecrating and dedicating time and talents to the Master's service. The general over-all plan varied according to localities and circumstances, with preaching and singing merged in effective planning. Mills, Wanamaker, Stebbins, Bilhorn, Sunday, the Lowes, and the host of others, along with John H. Converse, had contributed toward designing and perfecting these methods, and in building up the Chapman-Alexander world evangelistic party. But none of these splendid results could have been effected without an abiding faith.

The evangelistic party, and John Wilbur Chapman, clothed with His power, possessed this steadfast faith, standing as witnesses to the triumphant demonstrations of Divine blessing upon their offerings of sermon and song.

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Dr. Aquilla Webb of Philadelphia once remarked: "Dr. J. Wilbur Chapman's preaching is not like the greatness of a meteor that flashes out upon the darkness only long enough to reveal gloom and oblivion into which it rises, but his preaching is like the greatness of a sun that shines on forever." This general feeling toward Dr. Chapman's tremendous revival meetings was confirmed by the religious awakening throughout many cities.

Dr. Chapman was fortunate in gathering around himself an efficient group of assistants, and from his business-manager brother, Edwin, whose meticulous care characterized his handling of the gigantic campaigns, every associate took his cue, enabling the evangelist to concentrate his efforts on his messages and sermons.

As he devised a system of methods through the distribution of duties, so Dr. Chapman devised for his evangelistic preaching a system for the writing of new sermons or the re-use of others with appropriate re-applications. Habits he had acquired in seminary days were faithfully adhered to as he disciplined himself to strict rules. His preparation in Biblical Exposition under Dr. Llewellyn J. Evans, Professor of Hermeneutics, and the superior training in Homiletics under Dr. James Eells, famous for speechmaking and practical, effective preaching, stood him in good stead. During his Lane Seminary days Chapman, through settling down into studious habits, became less bookish in his writing, and his sermons were simple, direct, and personal. He acquired a reputation as a ready *ex tempore* speaker quick to adjust himself to any situation, guarding against retrogression, and enabling him to improve his sermon construction.

Dr. Chapman made a genuine effort, when preparing any sermon, to put himself in the place of a man of his

congregation, someone who might have been tempted, who had experienced the perplexities of the weak, and who wished to be helped in his progress toward spiritual development.

After selection of his text, Dr. Chapman let it "find him." After he had read voraciously, he would write full notes. He said that "what burns its way into the heart of the minister will burn its way into the congregation. God has a way of flashing His truth if we depend upon Him. After I get an outline . . . the Spirit has some chance to flash things in. . . . In an evangelistic sermon I make extra preparation because I believe these messages must be doubly studied."

Dr. Chapman read carefully from scholarly exegeses. He preached from a text, explaining first the context, then applying the theme to his audience's practical needs. In 1912 he stated that of the 116 sermons preached during the first four months of his Australasian campaign one-third were new sermons, declaring, "For the preacher to preserve vitality he must continually present fresh matter."

The evangelist carried notes into the pulpit but no one ever noticed them. Mrs. Esther Robb of Minneapolis, his niece, reported that "Uncle Wilbur used to ask me to be responsible for his book of sermons . . . and carry it home for him. The book was bound . . . as though it were a Testament, but it had blank pages upon which he had written careful outlines." Dr. Chapman employed this device in order to keep from drawing attention to his use of notes, something distracting to the average audience.

Often the evangelist would dictate an entire sermon to his secretary in order to avoid errors in construction and emphasis.

Since Dr. Chapman received many invitations to cities where people had heard him previously, he took care to

present a new sermon to such congregations. He maintained a sermon index with notes, also listing sermon texts or subjects preached according to alphabetical locality, being careful in double indexing to include date and place.

Unlike other distinguished evangelists, with possible exception of Torrey and Biederwolf, Dr. Chapman came from the ranks of thoroughly trained ministers, and he possessed no distracting eccentricities or mannerisms. He outdistanced everyone in the matter of helpful and constructive evangelism. Coming as he did, immediately after Dwight L. Moody, his prestige and influence did much for Billy Sunday and for other evangelists around the world. It may be said, also, that the popular Dr. "Billy" Graham has benefited through the Chapman precept and example since, in his evangelistic campaigns he features the finest of the Chapman organization technique and practices.

Compared with evangelists of his time, Mills, Moody, Williams, Gypsy Smith, Sam Jones, Torrey, Biederwolf, and Sunday, no one excelled Dr. Chapman in thorough education and general information. None enjoyed the advantages of theological seminary degree except Chapman and Biederwolf. Dr. Chapman followed the prescribed requirements for a Presbyterian minister, first by being graduated from a standard college, then completing a three-year course at a theological seminary.

As one might guess, a survey of Dr. Chapman's library indicates that he was a discriminating reader, obtaining the best commentaries, highly recommended sermons, approved versions of the Bible, challenging secular literature, and the latest publications on evangelism. His world travels took him to many well-known art and science museums, libraries, and other centers of culture in North America, Europe, North Africa, Asia, Australasia, and the Holy Land. He made no pretense to erudition, but he fully understood the

advantages of scholarship. He received his A.B. degree from Lake Forest College in 1879, and his B.D. degree from Lane Theological Seminary in 1882. In 1898 he was awarded the degree of Doctor of Divinity from Wooster University, and in 1910 Heidelberg University in Ohio conferred upon him the degree of Doctor of Laws.

Recognizing the realism of the power of sin, Dr. Chapman preached with convincing cogency concerning its heinousness and the certainty of judgment.

Charles G. Finney's conversion was "from a purely intellectual belief in the Bible to an experiential conviction." His sin "broke him down before the Lord and made him grasp as a drowning man at God's forgiveness." He argued that before a revival could come to any community there had to be conviction of sinners in considerable numbers."

Moody was influenced by hours of prayer and what he called "baptism of the Holy Ghost," and he continually emphasized the message of God's grace. Dr. Chapman, being closer to Moody, followed Finney's emphasis with the added stress of Moody's beliefs concerning God's grace. And, like Moody, he seldom preached on the certainty of judgment without also stressing the welcoming love of God for the repenting sinner.

A survey of a portion of Dr. Chapman's sermons from 1900 onward reveals that he used texts from 32 Old Testament books, and 25 books of the New Testament, occasionally preaching about an entire book. It was not unusual for him to take a subject with which he linked a variety of Scripture passages.

He never adopted any slovenly vernacular speech, nor did he exploit any religious hobbies, and he carefully avoided any cheap "trade-mark" mannerisms. Like other evangelists, he repeatedly used favorite subjects and text treatments. In evangelistic meetings he preached from entire outlines

quite frequently. His favorite texts concerned sin, repentance, faith, the Holy Spirit, the love of God, the saving power of Christ, the cross, the second coming, and evangelism.

Two special topics were "The Secret of Evangelism," and "The Evangelistic Church." His favorite texts from the New Testament were from John, Luke, Matthew, The Acts, Hebrews, Revelation, II Corinthians, I Peter, I and II John, and Romans; from the Old Testament: Psalms, Genesis, Isaiah, II Samuel, Proverbs, Ezekiel, Deuteronomy, Job, I Kings, Exodus, Ecclesiastes, and Hosea. Possibly the themes most frequently repeated were: "The Three Crosses" (John 19:7); "God's X-rays" (Eccl. 12:14); "The Song of the Skylark" (Psa. 23); and "Have Ye Received The Holy Ghost Since Ye Believed?" (Acts 19:2).

Dr. Chapman seldom overlooked the secret source of power, namely, steeping his sermons in prayer. He gauged the success of a meeting by the amount and earnestness of people's prayers, and the covenants of prayer for daily intercession which he asked multitudes to sign yielded gratifying results. He said on one occasion: "Most of us ministers break down in prayer more than anything else. . . . If you study the history of the Church, the men who had power were men of prayer. . . . We cannot have power with men until we first have power with God."

Dr. Chapman held the firm, profound conviction that the Bible was the "Word of God." His sermons were based on texts, and his discourses were developed from the context and through Biblical exegesis. He considered the Bible as a preacher's polar authority, and he relied explicitly upon God's promise, "It shall not return unto me void, but it shall accomplish that which I please." (Isa. 55:11).

Dr. Chapman believed that if the Bible, by way of expository method, was "very truth" and had satisfied former

generations, it could also satisfy his own; and he insisted that its dynamic meaning and application were of more value to congregations than any discussion of secular literature in the pulpit. "There may be a time for this discussion," he would say, "but . . . it will be when the Bible runs dry, and the name of Jesus ceases to charm . . . and hearts cease to ache."

A preacher, Dr. Chapman believed, should be thoroughly conversant with the Book of Books. He would say: "Charles Spurgeon could prepare a sermon in ten minutes. So could anyone whose mind was so saturated with the Book."

Most of Dr. Chapman's appeals were directed to the church. Believing so earnestly in its Divine origin and Christ as its Head, he never threw stones into "the well that gives water to the world." His eighteen years in pastorates contributed to his clear understanding of the church's weaknesses. He organized his evangelistic campaigns around the church, and for the church, and in a union meeting all thought of denomination was dismissed, since his Converse contract permitted him to carry on his evangelism wherever there was a challenge.

Dr. Chapman's *Revivals and Missions* pleaded for surrender of the widespread prejudice against revivals, and much of his counsel was directed toward awakening the church and arousing recognition of its obligations. He explained how God's chosen method in history had been first to quicken His people and, through them, to lead the unconverted to acknowledgment of Jesus Christ in a Spirit-filled church.

Typical themes for such sermons were:

"First they gave their own selves" (II Cor. 8:5)

"And he did not many mighty works there

because of their unbelief." (Matt. 13:58)

"Why am I a Christian?"

"He first findeth his own brother," (John 1:41).

The following are texts for a few striking sermons which Dr. Chapman directed specially to the unconverted among his audiences:

"The Unpardonable Sin" (Matt. 12:31-32)

"What shall I do then with Jesus?" (Matt. 27:22)

"And he said, Tomorrow." (Ex. 8:10)

"For God shall bring every work into judgment," (Eccl. 12:14).

Dr. Chapman resolutely shunned humor in the pulpit. Perhaps because of his spiritual earnestness, remembering his years in the pastorate of a denomination that frowned upon anything jocular in the pulpit, he cultivated the habit of seriousness.

When speaking to small, informal groups such as ministers' meetings, or at luncheons, he often "brought the house down" in laughter. Once, after he had addressed a group in Adelaide, Australia, on the subject, "Why Ministers Fail," someone remarked on his delightful humor which, "guided by spiritual tact, sent many an arrow to the mark and threw into sharp relief the earnestness and force of conviction which pervaded the whole. Many touches were irresistible in their aptness." Conversant with the social amenities from childhood, and throughout his career as a widely publicized clergyman, a man of ripe scholarship and true Christian culture, Dr. Chapman moved with ease

among all cultivated people, and was associated with those of ecclesiastical, social and political prominence.

The friendship between Dr. Chapman and Dr. John Henry Jowett, pastor of the great Fifth Avenue Presbyterian Church, serves to emphasize their feeling for courtesy and thoughtfulness. During one of Chapman's forced sojourns in a hospital, Dr. Jowett had made visits to his bedside. When the evangelist was convalescing he wrote a note to his friend to thank him for his visits and for the time and effort expended by him in such solicitude. More particularly Dr. Chapman expressed his gratitude for his friend's prayers: "When you came into my room and prayed . . . you helped me more than you will ever know. You . . . made me understand . . . how gracious and beautiful is the personal ministry of a minister of the Gospel. . . ." Such little touches of personal warmth and sincerity typified Dr. Chapman's innate gentility and courtesy.

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His inability to reach one certain stratum of the public was a deficiency which Dr. Chapman deplored, but used every means to remedy. He admitted his ineptitude in reaching and influencing the "down and outer," yet, having suffered distress and financial adversity in his youth, he felt a strong bond of kinship with the unfortunate and the underprivileged.

Because of Bethany's institutions, including the Rescue Home for Men, and Chapman's intimate association with Samuel Hadley of Water Street, special attention had been directed to the poor, the needy, and the defenceless. Still, while he understood their problems and sympathized with their difficulties, his quiet dignity and unsensational presentation of a message failed to attract these people to his revival meetings. The *Philadelphia Public Ledger*, following

the 1908 Chapman-Alexander meeting, reported: "The meetings failed to reach the low and evil classes. The audiences were made up of the respectable middle class." To offset this incompleteness, Chapman, in his campaigns, employed Reverend and Mrs. William Asher who visited and worked among groups in saloons and prisons. Thereafter, in the great revivals thousands of persons influenced by the Ashers attended the central meetings and signified their conversion.

Dr. Chapman's skill in preaching strong doctrinal sermons in unadorned language commands interest. His doctrinal basic training had been a thorough study of theological fundamentals; his manner of presenting these truths brought them to the level of common understanding. For him repentance meant "turning away from sin," stressed in sermons such as "The Personal Devil" (Zech. 3:1), "The Unpardonable Sin" (I John 5:16), and "Sanctification" (I Thess. 4:3). These he made understandable and challenging along with others as "The Secret of a Happy Life," and "What Must I Do To Be Saved?" (Acts 16:30-31).

Nature had endowed Dr. Chapman with a voice of extraordinarily pleasing quality, and his narration of the simplest stories was pictorial and appealing. His quiet persuasiveness revealed a heart that was deeply in earnest, directing sermons, prayers, and songs to remind men of the Saviour's call.

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Popularity of evangelists generally has waned after the passing of a few years, but up to Dr. Chapman's death at the age of fifty-nine there eventuated no such decline. Many cities where he had held meetings pressed him for return engagements: Boston, cities in the South, and in Scotland, England, and Australia. Some twice-visited cities sought his return. The climax of his second engagement in Melbourne

was reported drawing attendance exceeding 15,000. During this time there 2,800 young men and women publicly declared their desire to enter the ministry and its related services, and the outcome of this surge toward professional-career study was the establishing of a Bible Institute in the city of Adelaide.

One of Dr. Chapman's exceptional characteristics was his ability as "pastor evangelist."

If Moody was known as the "lay evangelist," and Torrey as the "protagonist of orthodoxy," Dr. Chapman, because of his close contacts with ministers and church leaders, came to be above all the pastor's friend.

His success in the variety of his pastorates peculiarly fitted him to sense pastoral needs, and to uphold the sacred office of the clergy. He knew how congregations shifted responsibilities to a minister, who carried the maximum burden. He understood how success and the destiny of many a pastor hinged on matters troublesome to manage and fraught with hazardous possibilities. He was quick to detect worldliness, and the unloading of obligations upon the "hireling pastor" when difficulties arose for which that unfortunate man could be made the dupe, and he avoided such booby traps with consummate skill. As a young pastor with too-heavy responsibility, he had been guided by Dwight L. Moody's fatherly hand in turning defeat into victory in the Albany crisis, and thereafter Dr. Chapman felt the sympathetic duty of rescuing many a minister from failure and heartbreak.

During his meetings he invited all ministers to renew their allegiance to their Lord. Dr. Chapman felt that the ministry needed the right concept of prayer, a continual effort to reveal Christ to men, and a devotional study of God's Word, and he declared his belief that men who

were noteworthy and substantial were those who walked and talked with God.

Dr. Chapman's eighteen pastoral years produced the habit of methodical study, seasoning him as a practical student. He counseled those ministers aspiring to become evangelists to spend first an apprenticeship in the pastorate. Many fine sermons used in his evangelistic ministry were first preached while he was a pastor addressing average congregations, affording opportunities of observing reactions and judging effectiveness of a message; and different pastorates served to school him in the art of adaptability.

Some sermons preached in the Dutch Reformed Church in Albany were messages especially directed to young people's gatherings on Sunday evenings.

One message entitled "Searching the City," described the importance of Jerusalem, her past glory, and her search in an hour of crisis for men with heroic ideals, men of influence, men faithful in performance of duty, men of integrity and honor. After this sermon a group of young men in Albany rented twelve pews in the church, keeping them available—and filled—for young men who had no church affiliation otherwise.

Titles of some sermons which must have stirred the congregations of Fourth Church in New York City, contributing to Dr. Chapman's ingathering of 650 new members, were:

- “What I Saw in the Streets” (Jer. 7:17)
- “Sin’s Effect Upon the Mind” (Mark 5:5)
- “Wretched, Miserable, Poor, Blind” (Rev. 4:17)
- “Throw Out the Life Line” (Gen. 19:17)
- “Judgment At the House of the Lord” (I Pet. 4:17)

"The Song of the Lord" (II Chron. 29:27)

"Christ's Larger Plan For Life" (Luke 24:28).

Messages delivered by Dr. Chapman in the 1909 Boston Campaign were patterns of similar messages in campaigns throughout the United States. Characteristic themes for Quiet Hour Services were: "The Nature and Purpose of Revivals," "Love, the Secret of Power," "The Three Crosses," and "Another Mile."

Midnight Services were attended by members of the theatrical profession, theater-goers, night workers of changing shifts, and miscellaneous curiosity seekers from the streets who were attracted by Gospel singing, and "The Story of the Prodigal Son" was used with varying applications as a sermon title. The Salvation Army and the Ashers also invited night workers to attend, and generally served rolls and coffee at such gatherings.

There were special meetings for students and teachers in Greater Boston, also a meeting for students in Harvard University. The former group met in People's Temple where, seated on the platform in addition to the Chapman-Alexander party, were Bishop Hamilton, President Huntington, and ex-President Bates of Boston University, Principal Albert C. Boyden, Professor Anna J. McKeag of Wellesley College, George H. Martin, Secretary of the State Board of Education, Walter S. Parker, and President F. W. Hamilton of Tufts College.

Dr. Chapman, addressing this audience, different from any he had faced in the city, employed the same manner and challenging speech that characterized all other sermons. His subject was "Lord, teach us to pray" (Luke 11:1), presenting Jesus as the Master teacher who could explain

the mysteries of prayer, and who possessed the essentials of successful teaching in patience, compassion and understanding.

Then he asked the teachers: "Do you win your classes to the highest ideals?" To the students he said: "Do you apply these ideals? Jesus taught such pupils as George Muller and D. L. Moody, a shoe clerk of your own city. Can He teach you?" Some 500 persons responded to the invitation at the conclusion of the service.

The Harvard students' meeting was held within the University quarters with the Mayor of Boston and Bishop Mallalieu on the platform, and Dr. Chapman preaching on "Presumptuous Sins" (Psa. 19:13). This he described as "the finest university service I ever held." Dr. Chapman climaxed the Boston meetings in Mechanics Hall with a closing message from Luke 18:37, "Jesus of Nazareth Passeth By." Culmination of this service saw throngs crowding the aisles to come forward, signifying their acceptance of Christ.

Noonday Service messages in Chicago's Simultaneous Meetings in 1910 were typical of those delivered in other American cities, using such subjects as these:

"What Will You Do In The End?" (Jer. 5:31)

"And He Did Not Many Mighty Works There Because of Their Unbelief." (Matt. 13:58)

"I Have Found The Book." (II Ki. 22:8)

"Put On The Whole Armor." (Eph. 6:11)

"For What Is A Man Profited?" (Matt. 16:26)

“Our Secret Sins In The Light Of Thy  
Countenance.” (Psa. 90:8).

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Dr. Chapman's messages in summer conferences were devotional and inspirational. At Chautauqua, New York, in 1911 morning-hour meditation themes were:

“I Saw The Lord.” (II Ki. 22:19)  
“Let Us Arise And Go Up To Bethel.”  
(Gen. 35:3)  
“He Hath Made Me A Polished Shaft, In  
His Quiver Hath He Hid Me.” (Isa.  
49:2).

Two of these sermons were also delivered during a Christian Endeavor Convention at Atlantic City on July 7 and 8. The text, “An Enlarging Blessing,” was used at Winona and Stony Brook, also at Montreat, North Carolina, in August, 1916. One sermon, “Ivory Palaces,” (Psa. 45:8), was a favorite at summer conferences, and was first delivered at Montreat in 1915 when Henry Barraclough composed the song bearing the same title.

Some of Dr. Chapman's most effective messages were delivered in evening services in Melbourne in 1912, and some of his finest meetings were for men on Sunday afternoons, using such texts as “Wind And The Whirlwind” (Hos. 8:8), and “God's X-rays” (Eccl. 12:14). He had the close cooperation of Harkness, Alexander and Naftzger. He did not speak vaguely, but he mentioned common failings and specific temptations. When the usual invitation was extended at the close of the service scores of men came forward. Then followed Chapman's simple interpretation of the way of salvation.

Attendance at the Melbourne meetings in Exhibition Hall was typical of the response in other localities.

One memorable service for the aged carried the text, "At evening time it shall be light" (Zech. 14:7). Old familiar songs were sung, a roll call of the eldest was taken, and photographs were made. Dr. Chapman commented that this text was applicable to those who had fought battles, completed journeys, and now looked toward the sunset. He remarked on the passing of Moses, Paul, and others of Biblical history; how those who listened could have "light"—times of reunion, sorrows ended, temptations past, hardships terminated, if they put their trust in God.

Concluding one sermon, "Honoring Mothers" (Prov. 21:28), Chapman called for a dedication to Christian motherhood and acknowledgment of the obligation for child training. He came off of the platform and asked those who had signified their compliance to go home and write in their Bibles their names as an act of solemn dedication. Many who were not Christians came forward, taking the added vow of responsibility for their children's spiritual upbringing. Years later, attesting the permanent effect of such experiences, people recounted these decisions as the happiest moments of their lives.

The Chapman-Alexander party in 1911 accepted invitations to Wales, and in 1913-1914 to Scotland, where the Single Mass Meeting was the pattern of evangelism. Wales, the traditional home of revivals, had been visited previously by Dr. Chapman, and the return engagement signalized great promise. Swansea was especially responsive, and a letter of appreciation, signed by forty-two ministers, reported more than 2,000 conversions.

During one service, when Dr. Chapman preached on John 3:3, "Being Born Again," he broke his 30-minutes rule by preaching more than one hour, his sermon including such indisputable truths as this: "Many people say their

prayers and never pray." And he declared: "I don't want to put too much responsibility upon Adam for my sin."

Various titles of sermons preached in the remarkable meetings in Glasgow and Edinburgh during 1913-1914 are of interest: "But The Father Said To His Servants" (Luke 15:22), "Preparedness For His Coming Again" (John 2:28), "The Exaltation of Christ" (John 12:32), and "The Precious Blood of Christ" (I Pet. 1:19). A striking characteristic of Chapman's sermons was the centering and unity of ideas which served to maintain the dominance of the Biblical text.

Typical of the meetings conducted in the United States was a union campaign in Atlanta, Georgia, from February 14 to March 28, 1915.

Dr. Chapman preached on such topics as "Your Sins" (Isa. 59:2), "Religion and Reason" (Isa. 1:18), "The Sin Of A Prayerless Life" (Luke 18:1), and "Worldly Amusements" (II Cor. 6:17). Never before had the entire religious leadership of Atlanta been so cordially united. Attendance reported as 250,000 crowded the 200 meetings, and the Executive Committee commented that "Nothing but the everlasting Gospel could attract such crowds as had gathered day and night through six weeks."

After those meetings, accessions to the Atlanta churches were more than 4,600, and 5,000 persons joined the Pocket Testament League.

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The three occasions in Dr. Chapman's ministry which were probably the most providential eventuated during the last few years of his life.

Edinburgh, one scene of triumph in 1913-1914, more than any other city is the capital of conservative Presbyterianism, and boasts the historic graveyard of Scottish

martyrs, and is the seat of Scottish culture, learning and influence. Difficult as it would seem to penetrate the conservatism of these Scots, naturally slow to respond—particularly to leaders from faraway America—yet, in this stronghold resistance was overcome by messages in song and sermon, and before Dr. Chapman reached the closing Sunday of the Edinburgh campaign, frequently preaching six times daily, citywide interest was aroused to an astonishing degree.

Principal Alexander Whyte of New College, Edinburgh, distinguished church leader, was a constant attendant at the Chapman meetings, remarking that he "simply could not stay away." He also stated his belief that "A revival quickens men's imaginations and sets loose their hearts. . . . There is a Divine mystery about revivals. God's sovereignty is in them." Long before Dr. Chapman's meetings Dr. Whyte had professed his conviction that "The day will come when there will be a great revival over the whole earth." Certainly the Chapman meetings accented the soundness of Dr. Whyte's belief, and played their part in accomplishing a spectacular portion of his prophecy.

One of the final services, the occasion of the "Annual University Sermon," was held in historic St. Giles Cathedral near which lies buried John Knox's body. During three services in one day at the Olympian, some 18,000 persons heard Dr. Chapman's sermons. Unqualified endorsement was given by leaders in Scotland's religious life, and *The British Weekly* reported Dr. George Wilson's comment: "As an old man I rejoice to have been spared to see what I believe to be the most wonderful spiritual movement since the days of Whitefield and Wesley."

On the second occasion Dr. Chapman was preaching his sermon as retiring Moderator of the General Assembly of the Presbyterian Church, U.S.A., on May 16, 1918. The

honor in leadership of his own denominational conclave was the "entablature of his distinguished service" in bringing his church to the foremost position in evangelism. His sermon from I Chron. 16:36, "And all the people said, Amen," appeared to summarize his religious concepts exemplified throughout years of conservative Gospel preaching. He stressed the church's need of combining all services and projects of her schools and ministry toward service to a war-torn world, bespeaking also her reaffirmation of faith along established principles of old-fashioned, tried-and-true religion. He declared his belief that the one influence needed in the World War I crisis was the return of passionate loyalty to Jesus, the one Saviour and Lord, and he challenged the church to say "Amen" to fulfill this urgency.

The third occasion found Dr. Chapman delivering a memorable address before the Prophetic Bible Conference in New York City in November 1918, just one month before his death.

Carnegie Hall was filled to capacity, and Charles M. Alexander led the singing. Dr. Chapman chose the text, "Saved When The Lord Comes" (Acts 1:11, I Thess. 4:16-18). He stated his position as a premillenarian, but he was not contentious nor over-insistent in his premises. His was an evangelistic appeal to be ready for the Lord's second coming, and his message followed the brief outline:

- I. What it will mean to be saved when He comes
- II. What it will mean to be unsaved when He comes
- III. The timetable of the Almighty—the door of mercy now open, but it may close at any moment.

The press reported that Dr. Chapman's was the "most

impressive of all the addresses delivered throughout the Conference. . . . No message could have been more tender or effective." This sermon was widely recalled and discussed just one month later.

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The nondenominational emphasis in Dr. Chapman's meetings, and the harmony of cooperation which marked the participation of churches in his campaigns, stimulated a persistent demand for him to reduce to writing the platform messages, Gospel songs, and a description of the settings which combined in an over-all impact upon a community.

Dr. Chapman wrote extensively, but his writings, though popular in areas where he had appeared in meetings, scarcely could have carried the stirring impressiveness of sermons and addresses emphasized by his personality in delivery before audiences. He lacked time for editing and polishing, revision and elaboration, but his writings are distinctive and astonishingly fresh and timely today, forty-four years after his death. The libraries of hundreds of pastors and seminaries contain everything available of the Chapman writings, and alert students of evangelism continue to study his work, seeking the secret of the Chapman personal radiance.

The evangelist was the author of two biographies. One, *The Life and Work of Dwight L. Moody*, a 555-page volume, is one of the few such works by any evangelist of stature. The book was motivated by his desire as vice president of Chicago Bible Institute to make a generous contribution to the school subsequently designated as Moody Bible Institute. Dr. Chapman was importuned to

accept the presidency of the Institute, but a multiplicity of duties precluded his acceptance. Dr. Chapman felt a lasting obligation to perpetuate Moody's memory, acknowledging veneration, loyalty, and the impact of Moody's affection and encouragement upon his own life and professional career, and his biography of the elder evangelist was unique in presenting a popular endorsement of Moody by the world, and a specific evaluation by some religious leaders such as Henry Drummond, F. B. Meyer, John R. Mott, and Theodore Cuyler.

Dr. Chapman's second biography was *S. H. Hadley of Water Street, A Miracle of Grace*, relating the story of Hadley's conversion, and that tireless superintendent's twenty years with the world's greatest rescue mission. Dr. Chapman often stated that he thought Hadley was more like Christ than any man he knew, and because of his remarkable work, he invited Hadley to speak annually at Winona.

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Six devotional books were written by Dr. Chapman, the first being *Ivory Palaces of the King*, a 75-page work based on Psa. 45:8, consisting of four studies: "The Palace He Left," "The Palace He Bids Us Enter," "The Enlarged Blessing," and "The Five Crowns." This little book sold through twelve printings.

*The Secret of a Happy Life*, or *The Secret of a Happy Day*, dedicated to Dr. Francis E. Clark, founder of the Christian Endeavor Movement, and having the Twenty-Third Psalm for its theme, was designed for the "Comrades of the Quiet Hour," being a collection of messages first delivered during Quiet Hour meetings in a Detroit campaign.

*The Surrendered Life*, dedicated to another leader of the Christian Endeavor Movement, Dr. John Willis Baer, was

written for young people. Its five chapters, first delivered in messages in Nashville, describe young Elisha's request for a double portion of Elijah's spirit, Jacob's struggle with the Angel till the break of day for his life's decision, the additional necessity for the infilling of the Spirit, "Since Ye Believed" (Acts 19:2), and the meaning of "Lo, I am with you always" (Matt. 28:20).

*Day by Day*, meditations for the Morning Watch, published for Christian Endeavor members, and *Day after Day* (1st Series): *A Manual of Devotions for Individual and Family Use*, published for the New Era Movement, were arranged under selected topics for Christian Endeavor members and Chapman's own denomination. *Day after Day* contained Scripture passages and suggested prayers for family altar use, the family altar covenant being one of the principal objectives in the New Era Movement which Dr. Chapman assisted in organizing; and both devotionals found popular use.

Two issues of *Pocket Gospel of St. John With Aids* contained a few pictures, hymns, and a history of the Pocket Testament League, with certain verses underscored. At the conclusion of a campaign converts were presented with these Testaments.

For instruction in the technique of evangelism Dr. Chapman wrote eight books. *Present-Day Evangelism* was dedicated to Mr. John H. Converse "whose generous devotion to Christ and the Church has inspired a new era of evangelism."

*The Problem of The Work* was a treatise concerning evangelism of that period, based on Bethany's success, and the problem of coordinating the whole Church, officers, Sunday School, and individual membership into definite evangelistic planning.

Two books Dr. Chapman devoted to methods: *The*

*Spiritual Life of the Sunday School, and Revivals and Missions*, the former appearing first as a series of articles in the *Sunday School Times*, assembled and published by request following Dr. Chapman's six years as pastor of Bethany Church, the home of the largest Sunday School in the world. *Revivals and Missions*, probably the most carefully written of the Chapman books, defined "revivals" and named important leaders of American evangelism, answering the usual objections to revival services. The book has been termed the best study of the Chapman methods.

*The Bible Reader's Aids*, prepared for *The New Century Bible* in 1900, was one of the earliest personal-work auxiliaries ever prepared for general public reading. The article by Dr. Chapman entitled "How To Study The Bible," entirely applicable today, is scholarly and stimulating. The "Aids" consist of brief treatises and topical outlines by well-known students of Biblical lore. The "Word Book," containing a list of proper names, their meanings, and a topical index, is a particularly useful portion of the publication.

The evangelist wrote and edited *Fishing For Men* in 1904. This book of practical methods for personal work obviously was written in haste. Its last four chapters are exemplary sermons directed to men, and preached by successful evangelists.

*The Personal Touch*; published in 1911, consists chiefly of talks given during revivals by the evangelist concerning personal work, with one chapter describing a week's preaching on soul winning in the campaign in Swansea, Wales.

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The major portion of Dr. Chapman's publications consisted of printed sermons for which there was a steady public demand. In 1894 Dr. Chapman dedicated his book, *Received Ye The Holy Ghost?* to D. L. Moody and F. B.

Meyer who, more than any others, had influenced his life. In 1912 he added a chapter and appended the title, *Power*. This is one of the choice treatises concerning Scriptural messages on the Holy Spirit.

*The Power of A Surrendered Life*, or *Kadesh-Barnea*, was written in 1897, with a condensed version titled *The Surrendered Life* following two years later. The earlier edition made its appeal more to the "inner circle of discipleship" and centered discussion around Deut. 1:19. The first edition of this work still is in demand, and the publisher recently reported that some 35,000 copies had been printed since 1929.

*The Lost Crown* was written in 1898 re-emphasizing the thesis in *The Power of A Surrendered Life*, citing the stories of Peter denying his Lord, but who fully repented, and Judas Iscariot, who "lost his crown" forever.

*The Life of Blessing* comprised thirteen addresses concerning the deepening of spiritual life, delivered in Dayton, Ohio, in 1899 during a Bible Study Conference when Dr. Chapman was leaving Bethany's pastorate for the Fourth Church. Five messages were selected sermons appearing also in other publications. This book reached a sale figure of 30,000.

*The Minister's Handicap* was published in 1918 and probably was the most highly regarded of Dr. Chapman's writings, an inspiring work of encouragement for ministers in their difficult tasks. The evangelist believed that the era following World War I was propitious for preaching the Gospel, and he often stated that "the Gospel will win when everything else fails," reminding ministers to read spiritual books, and "keep in touch with men who have made spiritual progress. . . . God pity us if we fail."

*The Man Who Said He Would*, published in 1902, and *Another Mile and Other Addresses*, released in 1908,

contained sermons reminding Christian people of their responsibilities. Describing four characters, Peter, Jacob, Samson, and Paul, Dr. Chapman pleaded for steadfastness of purpose best exemplified by Paul's life and career. The pastors in Middletown, Ohio, where the evangelist was holding a meeting, suggested this sermon material.

In *Another Mile and Other Addresses* a few of the important sermons were: "Men That Had An Understanding Of The Times" (I Chron. 12:32), "The Lord Hath Sought Him A Man After His Own Heart" (I Sam. 13:14), "Another Mile" (Matt. 5:41), and "Dealing Fairly With God" (Gen. 24:49). Of this volume more than 10,000 copies were sold.

It was Dr. Chapman's custom, mentioned earlier, to observe one night during each campaign as Home Night, appealing to families to consecrate themselves and to establish family worship. These sermons, compiled in a collection of "Home Night Messages" entitled *When Home Is Heaven*, and published in 1917, sold through seven editions.

*And Peter and Other Sermons* was published in 1895, *And Judas Iscariot Together With Other Evangelistic Addresses* in 1906, and *Revival Sermons* in 1911, the first-mentioned item having a sale of 30,000 copies. Edgar Whitaker Work in 1922 compiled sermons by Dr. Chapman under the title, *Evangelistic Sermons*, and another collection in 1928 under the title, *Awakening Sermons*, all of which had been delivered often during meetings in many parts of the world.

Dr. Chapman was proficient in the use of illustrations for clarifying and reinforcing Scriptural truths, and there was such a demand for these that in 1900 he assembled two books of vignettes under titles, *From Life To Life*, and *Present Day Parables*. The first volume comprised incidents that had been described solely in his own work. For the

second volume, in addition to those incidents from his personal observation, he gathered gems from such eminent figures as J. Robertson, Alexander Maclaren, Charles H. Spurgeon, Dwight L. Moody, J. R. Miller, and B. Fay Mills.

Though times have changed to an amazing extent since Dr. Chapman's day when the telephone was a luxury, and the automobile was just coming into popularity, down to this enlightened age of atomic bombs and two-hour man-orbits around the world, Dr. Chapman's illustrations are still exceptionally effective, and there is no indication that the truths in these stories will ever become out-moded.

\* \* \*

Dr. Chapman loved and appreciated music and poetry. His desire for the best in worship, and his close observance of the reaction of audiences, made him a discerning judge of the need for worshipful hymns in the regular church services and Gospel songs in evangelistic meetings. The request for a collection of hymns, which assumed proportions of a demand, came first from the people's church at Bethany, and later from widespread localities.

The first hymnbook edited by Chapman was *Psalms and Hymns of Praise* in 1898, consisting of sixty hymns primarily for church worship. Some psalms set to music came from the United Presbyterian Church. Others were copyrights of Prof. E. O. Excell, Prof. Peter P. Bilhorn, and J. J. Hood, and were used in special meetings. In 1899 Dr. Chapman edited *Songs of Praise and Consecration* "for general praise and worship." The same year found Dr. Chapman and William Phillips Hall editors of *Christian Hymns No. 1*, and W. S. Weeden assisting with the music. This was Dr. Chapman's first song book, and it was used extensively by

evangelists. Its best recommendation is the continuing popularity of many of these hymns in use today.

In 1902 Dr. Chapman and W. S. Weeden compiled *Choice Hymns No. 1* for use by churches, Sunday schools, and young people's societies, the proceeds being donated to the School for Boys at Winona Lake, Indiana. Few of these selections are remembered nowadays.

Dr. Chapman, in 1904, was requested by the General Assembly's Committee on Evangelism to arrange a collection of Gospel Hymns for use in meetings. This work was titled *Songs of Praise No. 1*.

*Hymns, Psalms and Gospel Songs* was compiled in 1904 by Dr. Chapman, James McGranahan, and James M. Gray. Selections were arranged under topics, and included responsive readings, and an index for Psalms. The lyrics of No. 304, "Able To Save," were written by Dr. Chapman. *Songs of Praise No. 2* was edited by Chapman and O. R. Pugh in 1905, containing selections intended for special meetings. "The Glory Song," so popular during those years, and "Hallelujah, Crown Him!" with lyrics by the evangelist, were included in this collection.

*Winona Hymns* was compiled by Dr. Chapman and E. O. Excell in 1906 for the Assembly's Committee on Evangelism. Its most popular Gospel songs were "The King's Business," "Grace Enough For Me," "The Glory Song," and "Able To Save," all songs that became what the present generation would term musical "signatures" in religious services of the Chapman campaigns.

In the song books compiled or edited by Dr. Chapman, and in the series of collections edited after 1908 by Charles M. Alexander, the lyrics of many songs were written by Dr. Chapman and by other members of the Chapman-Alexander party. A photograph of "The Den" at "Tennessee" with Alexander and his trained staff reveals a large

music library gathered from many parts of the world. Numerous song books were published requiring talent, skill, and long hours of drudgery. Members of the Chapman party submitted compositions, Dr. Chapman writing the lyrics for "One Day," "Our Great Saviour," "All In All," "Joy, Peace and Power," "Hymn of Praise," and the inspiring "Hail, All Hail!" Robert Harkness composed the music for the last-named title, and for countless others which found popularity.

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Dr. Chapman was the editor of four periodicals at various times. *The Observer*, a monthly consisting of 50 pages, originated in 1891. It comprised sermons by the pastor-evangelist, a Sunday School department conducted by Mrs. Agnes P. Strain, a Christian Endeavor department, a Children's section, and a news section concerning Bethany Church enterprises. The publishers were members of Bethany, John H. Ferguson and James G. Ludwig. Bethany's large clientele popularized the cohesive influence that *The Observer* offered, complementing messages preached by the pastor.

The Chapman Memorabilia in the Department of History, Presbyterian Church, U.S.A., includes copies of *Bible Conferences Monthly*, *The Evangelistic Work and Bible Conference Monthly*, *Gospel News*, and *UNS* of which Dr. Chapman was editor. The first periodical originated with Dr. Chapman and Dr. J. F. Carson as joint editors.

*Gospel News* was the third periodical edited by Dr. Chapman. It was a project of the Fourth Church, New York City, and sprang from a demand for dissemination of the Chapman sermons. Neither the exact character nor the popularity of the publication is quite clear. First men-

tioned in March 1900, the latest dateline is December 11, 1902.

*UNS*, marked thus in the Chapman sermon files, is the only indication that there might have been a fourth periodical which Dr. Chapman edited, with initials appearing as of January 1903 through February 1904. Resigning the Fourth Church pastorate in December 1902, he continued service there for a brief time, holding concurrently the position of Corresponding Secretary, and it is possible that Dr. Chapman felt under obligation to continue assistance to the publication.

There is a long record of Dr. Chapman's contributions to books, pamphlets and periodicals. His sermons appear in the history of the Cincinnati Mills-Chapman meetings, entitled *Mills Meetings Memorial Volume, 1892*, compiled by J. J. Francis. Sermons by Dr. Chapman appear in *The Revival*, a periodical of the Mountain Retreat Association, Montreat, North Carolina. *The Way Of Life*, published in 1895, contains sermons by Spurgeon, McNeill, Chapman, Mills, Moody, and Talmage. Sermons by Chapman and F. B. Meyer are found in *The Way and The Walk*, published in 1893, and an 1898 publication, *Answered: Remarkable Instances of Answered Prayers*, was written by Dr. Chapman, Torrey, and three other evangelists.

*The Personal Worker's New Testament*, compiled by Dr. Chapman, W. E. Biederwolf, Robert A. Walton, and Henry Ostrom, gathering at Winona, was published in 1905. Other contributions by Dr. Chapman were articles relating his impressions on his trip to the Holy Land and Europe; his introduction to Fout's *The 1900 Pilgrimage*, an account of his leadership of eighty-six pilgrims to Palestine; a beautiful chapter entitled "Lover's Tribute," at the time of Agnes Strain Chapman's death, in Granstaff's *Thirty-Nine Beautiful Years*; and Dr. Chapman's sermon, "The Lord's Re-

turn," in Arno C. Gaebelein's *Christ And Glory*, reporting the International Prophetic Conference in Carnegie Hall, New York City, in November 1918.

Dr. Chapman wrote the introduction for *Have Ye Known The Holy Ghost?*, the work of his good friend, Dr. Ford C. Ottman. And in 1906 he contributed an introduction to Samuel Hadley's *Down In Water Street*, paying a glowing tribute to Hadley's dedicated life and remarkable record of service in the Water Street mission.

The *Self-Explaining Edition of the Holy Bible* contains Dr. Chapman's prefatory comment on certain rich values in Bible study, and this work still popular, maintains an excellent sales record.

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Wherever the Chapman-Alexander party went there was an insistent public demand for information concerning the missions, sermons and songs, and reporters were regularly assigned to tables in front of the platform.

During the Boston campaign in 1909 the *Advertiser*, the *Globe*, the *Herald*, the *Journal*, the *Christian Science Monitor*, the *Post*, the *Evening Record*, the *Traveler*, and *Zion's Herald* carried extensive reports of meetings, and 200,000 souvenir issues were mailed to various parts of the world.

Chicago's daily papers carried extensive accounts of the Chapman-Alexander Simultaneous Campaign in 1910: the *American*, the *Daily News*, the *Daily Press*, the *Examiner*, the *Evening Post*, the *Inter-Ocean*, the *Journal*, the *Post*, the *Record-Herald*, and the *Tribune*. During the six weeks of that meeting Dr. Chapman prepared a daily quarter-column for the *Tribune*, sermonettes adapted for businessmen and university students. Such material was a forerunner of the syndicated sermons, broadcasts, and similar messages of today which "Billy" Graham and other popular

evangelists and public speakers have made so attractive to a busy public. Assembled into booklets and dedicated to James Keeley, managing editor of the *Tribune*, these sermonettes were published as *Chapman's Pocket Sermons, Number One*.

An experienced printer and photographer accompanied the Chapman-Alexander party on their Australian tours, and a large printing press was purchased to take on the voyages. Dr. W. H. Fitchett, editor of the religious weekly, *Southern Cross*, and W. A. Somerset Shum managed the souvenir issues, one in 1909, another in 1913. These books, profusely illustrated, and consisting of 80 and 72 pages respectively, contained data relating to the campaigns, and went into 50,000 homes.

In April 1916 the New York Bureau of the Newspaper Enterprise Association, distributors of copy to 170 daily papers, requested Dr. Chapman to contribute a 500-word sermon for syndication during Holy Week. The evangelist complied with the suggestion, meeting with wide response in the form of correspondence and public recognition through the news columns. His sermon had for its text Isa. 52:14: "Marred More Than Any Man."

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Like Billy Sunday's terse comments called "Sundayisms," and Toyohiko Kagawa's pithy phrases called "Kagawagrams," Dr. Chapman's brief quotes were dubbed "Chapigrams." They were not invariably startling or over-colorful, but they were serious observations, and as such are genuinely applicable today.

"To give up much sin and hold on to one is fatal."

"If the law compelled moral lepers to cry 'Unclean!' society would split wide open."

“Judas Iscariot illustrates how conscience may warn and fail with a Saviour near.”

“Some men preach good sermons and live them miserably.”

“Nothing so much appeals to worldly people as consistency in Christian living.”

“Many men are public successes and private failures.”

“One may be a prodigal and not leave home.”

“In repentance you must go back as far as you have wandered away.”

“Practise the presence of God and He will become real to you.”

“I can understand how a youth would be heedless as regards Christ, but an aged person without a thought of God is an anomaly indeed.”

These and many other brief quotes were picked up by persons in various walks of life and applied in speeches, writings, and all manner of public communications, further emphasizing and popularizing the Chapman doctrine and influence.

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While the Chapman writings never could have become as effective as his personally delivered messages, still his printed works reached hundreds of thousands of people, and he continually poured out a pure Gospel from his heart. The evangelist had only limited time for revision or embellishment of any work, and his writings were designed primarily for Christian assistance, not classical prose. His subjects—biography, books of devotion, sermons with emphasis on illustrative material, hymns of worship and invitation for the overburdened ministry, prefaces of encouragement to authors, treatises on evangelistic technique, Moderatorial writings to reinvigorate the battleworn—all reveal the

standards he set for himself and his fellow man, and the Spiritual productivity for which he yearned.

Without the sum total of his publications a valuable portion of evangelistic culture and wisdom would remain unavailable to modern seekers after Truth. All of Dr. Chapman's writings could be reread and studied with vast profit, and his messages, if channeled through news columns, radio, and television today, could energize the evangelistic spirit of the ministry, and, through modern multiple facilities, could bring new hope and a new vision of the goodness of God to this battered and cynical world.

PART IV  
GOOD AND FAITHFUL SERVANT



## PART IV

### GOOD AND FAITHFUL SERVANT

— 1 —

Frank G. Beardsley, in *Heralds of Salvation*, assigned the following characterizations to some notable evangelists: Jonathan Edwards, "The Great New England Divine"; George Whitefield, "The Field Preacher"; Peter Cartwright, "The Camp Meeting Evangelist"; Charles G. Finney, "The Prince of Evangelists"; Dwight L. Moody, "The Lay Evangelist"; R. A. Torrey, "The Protagonist of Orthodoxy"; Billy Sunday, "The Baseball Evangelist"; Rodney Smith, "The Gypsy Evangelist"; and J. Wilbur Chapman, "The Pastor Evangelist."

Peter Clark Macfarlane called Dr. Chapman the "Reviver of Revivalism." News dispatches from Burlington, Vermont, to the Boston *Post* reporting a one-night appearance of Dr. "Billy" Graham noted that "the last great revival meeting held in this queen city of the Green Mountain State took place when the famed J. Wilbur Chapman preached here in 1908." So, after a half-century, while present interest is emphasizing worldwide concern in evangelism, the record of Dr. Chapman beckons.

The churches served by Dr. Chapman were totally unlike in religious and economic declensions, their differing characteristics demanding progressive skill in perception and technique. His five pastorates were like the limbs of a tree, each higher than the other, and Dr. Chapman's ability,

reckoned by his mental and spiritual preparedness to meet challenges, stamped him as unique. His last pastorate, uninviting but challenging, was the most exciting of his charges, proving that evangelism was the vitalizing power in welding together all parts of a schismatic church; that evangelistic claims held the same appeal for the rich as for the poor; and that, even in a metropolis like New York, a church, lacking the impetus of the largest Sunday School in the world such as Bethany's, without the extraordinary social standing of the congregation of the First Reformed Church in Albany, could, nevertheless, be reinvigorated and raised to success.

When Dr. Chapman went to Fourth Church, split as it was into conflicting factions, it had neither prestige nor prospect of growth. Within three years Fourth Church was raised to thirteenth in size and fourth in congregational donations, and it exceeded all churches in spiritual birth-rate and in *per capita* gifts in one of the largest presbyteries in the General Assembly, New York.

As a visiting pastor, Dr. Chapman called at those homes where sickness, distress, or some emergency had occurred. The sincerity of his sympathy and his amiability of disposition were unquestioned, but the natural reserve of the man was not calculated to simplify the many little irritations coincident to pastoral counseling in the ordinary rounds of visits. Dr. Chapman realized this, and he sensibly decided to obtain visiting assistants. He requested the Society of Seventy, the Brotherhood of Andrew and Philip, and his Committee of One Hundred to inquire concerning absentees, and to invite visitors when enlisting prospective members.

Attachments bound Dr. Chapman strongest to his groups of officers, men's brotherhoods, and young people. He taught a large mixed class at Schuylerville, and an in-

fluential group of men at Albany. On Sunday mornings Bethany's Brotherhood members reported on their personal work, and this group, to whom Dr. Chapman felt specially drawn, grew from three to one hundred and fifty members.

He delivered many timely messages to young people in both Albany and Fourth Church, and at the outset of his Bethany ministry he arranged to discuss young men's problems with them, providing a reading room for their use. At Fourth Church he interested himself in three groups of the Christian Endeavor Society, and this bond with youth was further evidenced by invitations to speak at young people's conventions in Minneapolis, Nashville, Detroit, and Atlantic City.

The assistants employed in Dr. Chapman's pastorate at Bethany and at Fourth Church were ministerial or missionary candidates over whom he exerted a lasting influence, and in whose behalf he was continually appearing before the Session, or writing to the presbytery. One assistant, Rev. Arthur J. Smith, became the New York General Secretary of the Evangelistic Committee. In the Reformed Church, Dr. Chapman's name appeared twice as a member of the committees of the synod. At both Bethany and Fourth Church he showed diligent attendance at sessions of the presbytery and the synod. After leaving Fourth Church his relationship was that of a servant of the Assembly, and he rarely missed any of its sessions unless they conflicted with his evangelistic engagements.

One deacon, accustomed to controlling the material and spiritual affairs of the Schuylerville church, found his pastor's single fault to be his request to a lady to lead in prayer. But this man was reconciled to the innovation when Dr. Chapman's tactful reasoning cleared the situation.

The changing of Sunday School hours in Albany was effected with goodwill despite opposition. Introduction of

Gospel songbooks for the evening services at First Reformed Church, following Moody's suggestion, even in the face of vigorous opposition of the Consistory, was a triumph resulting in overflow audiences. Altogether, Dr. Chapman, skillfully won his way in the Reformed Church though its strict adherence was to the Heidelberg formularies according to traditional interpretation.

In disciplinary matters, methods of church work, and such changes as his pastoral experience indicated to be justifiable, there was practicable flexibility. "I have never had . . . more sympathetic and efficient elders," was Dr. Chapman's declaration. This was reciprocated in affectionate regard and appreciation of "his extraordinary tact, fine spirit, wise counsel, and unfailing courtesy."

During the early Liberty-College Corner pastorate, Liberty Church received forty-three, and College Corner thirty-seven additions. Long afterwards, in 1920, one pastor wrote that many people in Liberty still remembered his remarkable ministry there. This deep regard for Dr. Chapman and his spiritual and temporal influence in accomplishing such remarkable progress was echoed by the Consistory of the old Saratoga Reformed Church in Schuylerville at the conclusion of his two years' pastorate, and by resolutions and other tributes from the First Reformed Church of Albany, New York.

The Bethany Expansion Plan with its colonizing program showed that evangelism and colonization are inseparable—the John Chambers Memorial, Gethsemane, and St. Paul Churches being established during Dr. Chapman's two pastorates.

His Bethany pastorates won more than 2,000 persons into membership, over 16,000 signifying profession of faith. The final year of Dr. Chapman's second pastorate, 1898, brought the largest audiences, 12,000 people participating in the

activities of various departments each Sunday. Resolutions were passed at congregational meetings following the Chapman pastorates emphasizing the deep regret in members' acquiescence to his request for release. Further it was stated that "we bear testimony to his faithfulness . . . his warm sympathy in times of affliction and . . . his warmth of heart has endeared him to every member of the congregation . . . the consistency of his life as a minister of Christ . . . and his ability as an organizer for effective church work in every department . . ."

In 1898 Bethany Sunday School under the Chapman direction, with John Wanamaker as superintendent, reached a record high enrollment of 6,027, showing Bethany to be the largest Sunday school in the world; and Bethany became the largest Presbyterian Church in North America.

Records of Fourth Church in New York City show that in the three years and eight months of the Chapman pastorate benevolences increased 543 percent, and 551 new members were enrolled, the most spectacular gains ever won in its history.

As pastor of important churches, Dr. Chapman early found himself obliged to assume executive responsibility. In Albany the First Reformed Church was first in size and largest in contributions in the Classis of Albany. The Synod appointed him Chairman on Sunday Schools and Catechetical Instruction, Corresponding Delegate to the General Council of the Reformed Episcopal Church, and a member on the Committee of Professorate and Theological Seminaries.

Dr. Chapman was a genius in organization, comprehending proper means of obtaining the clearest understanding and friendship from his associates, and tactfully securing hearty cooperation from them—one student pastor report-

ing in two months alone 573 pastoral visits, and prayer offered with 461 families.

When Dr. Chapman was called to his second Bethany pastorate, three ordained ministers were named as his associates: one to preach in his absence, and on alternate Sunday mornings, and to supervise the business affairs of Bethany College; one to make pastoral visits; and the third to superintend the missions.

Listed once in a Bethany bulletin were five special assistants to the four regular ministers. On one occasion, in a meeting in Bethany, a resolution was offered recommending that there be not less than four superintendents of the growing Sabbath School, the action being taken when Wanamaker was desperate for teachers. Lacking intricate and businesslike organization, this institutional church, with so many agencies in simultaneous operation, would have been an insuperable pastorate, and there is no doubt that Dr. Chapman shared equally with Wanamaker in marshaling the details of the vast religious enterprise.

Dr. Chapman, as Corresponding Secretary, selected his own staff and many of the personnel in the various fields, and, as General Secretary, the promotion of Simultaneous Meetings and selection of evangelists became primarily his responsibility. Counsel was constantly sought from the General Assembly and local committees. During the organization of the Chapman-Alexander party Dr. Chapman and Mr. Alexander jointly appointed their personnel. In Dr. Chapman's directorship of Winona Bible Conference the over-all program was making executive responsibility and ability prerequisites. As Moderator, and subsequent to his Moderatorial year, the evangelist was continually appointing suitable persons to committees, commissions, and posts in the National Service Commission, and the New Era Movement.

More than 160 of the most prominent ministers and laymen comprised the personnel he appointed to the National Service Commission. These appointees included associates close to Dr. Chapman in his wide evangelistic experience: Vice President Thomas R. Marshall; Dr. John Willis Baer, later Moderator; Rev. John F. Carson, D.D., his loyal supporter in the Brooklyn campaign; Rev. William Henry Roberts, D.D.; Rev. Ford C. Ottman, D.D., who became Representative Secretary for the Commission; John Wanamaker, his one-time Bethany Sunday School superintendent; and others who had been active with him in branches of religious endeavor.

For the New Era Movement organization, those appointees who had done valiant service in the National Service Commission were retained. Conspicuously concerned with the work of Dr. Chapman were Dr. Roberts and Dr. William Hiram Foulkes, the latter being Executive Secretary of the New Era Movement.

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No one was more meticulous than Dr. Chapman in meeting personal obligations, nor more strictly guarded his reputation for honor and tolerance. He never exhibited timidity in disagreeable situations, and his display of dignity and resourcefulness in facing criticism was characteristic.

During one evangelistic campaign in Denver the report was circulated that Dr. Chapman, in his second pastorate, Schuylerville, New York, had left that city without clearing personal debts incurred. Dr. Chapman, learning about the report, promptly requested a lawyer in Schuylerville to make a painstaking investigation which resulted in the Denver newspapers' exposing the spurious reports and the whispering campaign, and the subject thereupon sank without a trace. No one ever again tried smear tactics against the evangelist.

Most churches face occasional financial crises, and Dr. Chapman continually strove to bulwark his charges against such situations. Once, while he was pastor in Albany, under the authorization of the church officers he raised funds by subscription for the renovation of the edifice, a long-standing financial dilemma solved in friendly spirit. But his proposals to abandon pew rents and institute the weekly envelope system at Bethany Church with a central treasurer, were put to practice by only a portion of the congregation. This inability to popularize the new plan, the inexperience of officers in business matters, and the temptation to anticipate supplementary funds from Wanamaker when the expenses of the great Bethany institutions became burdensome, forced Bethany to borrow. This crisis both Dr. Chapman and Wanamaker were quick to perceive. Wanamaker resigned his trusteeship, and Dr. Chapman accepted the call to New York City's Fourth Church. But Chapman's farsighted planning, reinforced by Wanamaker's determination to establish Bethany's finances on a firm business basis, made it easier for the next pastor to overcome this troublesome situation.

Many people marveled at Dr. Chapman's resourcefulness in settling differences. On the Fourth Church records there is a resolution passed after March 27, 1899: "The roll was purged according to the Book of Discipline, many letters of dismissal having been given, leaving 230 on the active roll." The church was threatened with dissolution and there were distressing clashes of opinions. Chapman resolved these differences and cemented the rifts by his masterful preaching of "Christ and Him Crucified," winning bitterly prejudiced persons back to the fellowship and loyal support of their church.

Often differences arose over selection of evangelists for Simultaneous campaigns. Dr. Chapman convincingly settled

such matters by declaring that, if he shouldered responsibility for results, he should be permitted a free hand in selection of evangelistic personnel best suited to times, places and conditions.

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Throughout his fourteen years of Winona Bible Conferences Dr. Chapman, by trial and error, evolved a practical method and system of transacting business, religious and secular, with ministers and church leaders. That he succeeded is attested by the growth of the Conference from 39 to 10,000, reputedly the largest summer Bible School for Christian workers in the world at that time. Some of the most distinguished American and European speakers appeared there, and no fewer than 2,500 pastors, evangelists, and missionaries found their way to the sessions. One report stated that the name of Dr. Chapman alone drew many people, especially ministers, to the annual meeting, and that it was doubtful whether any similar conference in the world exerted greater influence over the lives of ministerial groups.

Dr. Chapman was the featured guest at such summer Bible Conferences as Northfield, Chautauqua, Atlantic City, Denver, Minneapolis, Nashville, Round Lake, Montreat, Lake Junaluska, Blue Ridge Y.M.C.A., Stony Brook, and The Weirs on Lake Winnipesaukee, a retreat for New Hampshire ministers. For ten days at Montreat, Dr. Chapman was the principal speaker in the conference directed by Dr. W. H. Miley, Superintendent of Evangelism for the Presbyterian Church, U.S. This assembly attracted many hundreds of people, providing for them unforgettable spiritual fare and heart-warming experiences in Christian brotherhood.

While summer conferences were in session Dr. Chap-

man's gracious hospitality was dispensed to a continual succession of guests. The books on his shelves denoted unqualified declaration of faith in the Divine authority of Scripture and the supreme glory of the Person of Christ. These he invited ministerial friends to enjoy. "Wolvenhook," a few miles south of Albany, was a fine old mansion which Dr. Chapman called "home" between meetings, and especially during the summertime. "Bungalow Villa" was his commodious residence at Winona, and there he entertained guests and speakers appearing in the Assembly. The Chapman Home, constructed in later years in Montreat, high on a mountain affording a superlative view of the Blue Ridge and the Montreat grounds, was the scene of inspiration and blessings for countless acquaintances and colleagues. A few years before his death Dr. and Mrs. Chapman built "Jamaica Estates," a beautiful place on Long Island where, entertaining friends who were *en route* to Stony Brook Conference, Dr. Chapman seemed to know intuitively every provision to make for their comfort and convenience.

Just as he had been helped so generously and profitably by Moody and Meyer, Dr. Chapman felt similarly compelled to assist his brother clergymen, many of whom he guided into wider circles of service. People in perplexity over religious problems pressed him for solutions. He presented the call to the ministry in his meetings and conferences, leading vast numbers into ministerial service and contributing toward their preparation for such careers. He felt much sympathy for pastors, understood their burdens, and made it part of his own program in evangelical missions to bring about a closer understanding and regard between pastor and church wherever he might find an opportunity to accomplish such concord.

Dr. Chapman's exemplary solicitude for ministers who

abrogated their sacred calling was a striking characteristic. Once he traveled across the continent to see Mills, his old college chum, a splendid preacher who, distressed and unsettled through what he termed "the spiritual study of philosophy, sociology and psychology," had abandoned his ministry. For some time Dr. Chapman, through correspondence, had remonstrated with Mills, then suddenly he decided to make the trip west to talk with his friend and get to the bottom of his vexation. The exact time when Mills found peace is not certain, but in 1915, in *The Christian Work*, Mills revealed his joyful "return to the matchless Christ of Calvary" and to the faith of his "minister father."

Dr. Chapman had many contacts with leading ministers and laymen, chiefly in the interest of evangelism. His prestige in evangelism was one reason for his election on the first ballot to become Moderator of the General Assembly. He was an excellent Moderator despite his unfamiliarity with parliamentary laws and procedures. The Stated Clerk stood constantly at his elbow, and occasionally, when debate became too involved and entangled, and rising irritation was evident, Dr. Chapman would ease the tension and extricate himself from complications by starting a hymn in which the General Assembly joined, thus laughingly bypassing the troublesome situation.

Officially he held conferences as the Assembly's Representative-at-Large, and in his later years he presided over convocations of the Pan-Presbyterian Alliance on Evangelism. He delivered addresses before the General Assembly of the Presbyterian Church of England, the Synod of Calvinistic Methodists of South Wales, a gathering of leaders of the General Assembly of the Presbyterian Church in Ireland, and a convocation of ministers and Presbyterian laymen in Dundee, Scotland. From these groups there emanated resolutions addressed to the Presbyterian Church,

U.S.A., through its Stated Clerk, Dr. Roberts, expressing appreciation of the work of Dr. Chapman and his party, particularly his unfailing fidelity to the ministers, the Christian statesmanship displayed through his message, and his suggestions for better methods in evangelistic work.

At the conclusion of his meetings in Charlotte, North Carolina, Dr. Chapman and Mr. Alexander were guests of the Southern Presbyterian General Assembly in Newport News, Virginia, where Dr. Chapman delivered addresses on "A New Day for Evangelism." The Assembly immediately passed a resolution of appreciation for his services which "will ever be memorable for their spiritual power."

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Substantial and alluring offers of pastorates with spectacular salaries, and professorships in theological seminaries were made to Dr. Chapman, and he was persistently importuned to accept the presidency of an educational institution, but he declined all of these, believing that he was Divinely called to be an evangelist.

A Philadelphia minister later undertook to account for Dr. Chapman's singular power in the pulpit which made him such a world-famous figure, but he was only able to enumerate a number of characteristics which everyone else had observed, and he ended by simply reporting Dr. Chapman's spiritual and moral persuasiveness. Beyond that the minister could not make any accounting. But those audiences that sat under Chapman's ministry had some vague but convincing certainty of his "authority" which transcended all analytical criticism, and they responded to his messages with indications of repentance, of seeking after salvation described as their gift in exchange for their contrite hearts, and in dedication of themselves to the God whom their Bibles portrayed as the Saviour of all mankind.

With the exception of Dwight L. Moody and Billy

Sunday, Dr. Chapman probably spoke to more people at home and abroad than any other evangelist of his time. The profound impression which he and Alexander made in Scotland in 1914 might be compared favorably with that made forty years earlier by the evangelistic partners, Moody and Sankey.

In common with most pastors and evangelists, Dr. Chapman was often the target for attack. There were those who declared him too narrow in theology, too old fashioned in his interpretation of the Gospel truth, too sentimental in his appeal. Others criticised him for his methods of extensive organization and publicity, complaining that his meetings were too expansive and too financially burdensome. But many criticisms have been directed at evangelists, especially by those persons who dislike and ridicule any mode of evangelism. No man claims perfection, and no doubt there was some element of truth in some of the criticism of Dr. Chapman's campaigns, but in a lesser degree concerning Dr. Chapman himself. As one acquaintance, Dr. W. S. Rollins, commented: "He goes the straightest way to reach the goal. . . . His swift, clear utterances . . . his large charity that compels silence in the face of criticism . . . express him."

Probably the most unjust of all criticisms was directed against Dr. Chapman's sermon on the Christian and amusements. His theme was "Sacrifice for Christ's Sake" (Matt. 19:27), and he emphasized that if amusements and indulgence, regarded as doubtful influences, though not injurious to one's self, were likely to influence some friend unwisely, such amusements had no place in a Christian's life. Such preaching today might seem anachronistic, but quite sober contemplation of the theme might develop a very healthy confirmation of Dr. Chapman's views.

Those who criticised him, but had never attended his

services, were asked to read this sermon which had been printed and widely circulated. Numerous people previously inimical came to understand his point of view, namely, "Anything that dims my vision of Christ . . . takes away my taste for Bible study . . . cramps me in my prayer life . . . makes Christian work difficult, is wrong for me, therefore I must, as a Christian, turn away from it." His steadfast kindness won him a great following while various other evangelists who spoke arbitrarily on the same subject merely provoked antagonism, unabating and virulent.

Dr. Chapman was at his best when preaching to ministers, laymen, and youth gatherings. He was at ease with brother ministers, and during his eighteen pastoral years his efforts were extraordinarily successful in influencing men and young people. In his campaigns he directed special sermons to ministers and other men, saying that men were easier to bring to Christ than women. The records of decisions for Christ reveal a preponderance of men's signatures. As a young pastor Dr. Chapman was a "young man's minister," and in later years he became known as a "minister's minister" although his popularity in youth gatherings throughout his years in pastorates was phenomenal.

Except when persons sought Dr. Chapman in his hotel and in the aftermeetings, he could not undertake personal work. His emphasis was to press the program of witnessing with Norton and his trained personal workers, and to kindle the flame of inspiration in pastors and church leaders for winning the unsaved. His manner of inspiring members of his own organization produced similar results in churches and pastorates. Songs and hymns composed, tracts written, talks and sermons delivered, personal interviews, all combined to create a religious awakening in every community visited. The ex-baseball big-leaguer, Billy Sunday, was alerted to act as trail blazer, later becoming a spectacular

and sensational evangelist himself. The newspaperman, George T. B. Davis, was Dr. Chapman's publicist for the Pocket Testament League. Others like the party's secretaries, the Rock brothers, felt at a later time the urge to dedicate themselves as Presbyterian pastors when they came within the Chapman circle. These and numerous others of the evangelistic figures in the Simultaneous campaigns communicated their inspiration to people around them, stirring dormant churches to reach untold numbers of the unconverted.

Perhaps because of Dr. Chapman's encompassing compassion he effected some remarkable conversions. There is the story of the dissolute Boston dentist who, on the verge of complete moral deterioration, was converted and came to Dr. Chapman with the one remaining dollar of his \$50,000 patrimony as an offering. There are stories of the conversion of prominent businessmen; and of Governor Charles H. Dennison in a Saginaw, Michigan meeting, the Governor subsequently accompanying the Chapman party to give testimony for Divine Grace. Vance Fite, the professional gambler, whose place was headquarters for the rough element of the city, came—and his entire family with him—to indicate decision for Christ in the Charlotte meeting. Dr. J. A. Wheeler, Sheriff of Sangamon County, and many county jail prisoners who were allowed to attend a service in a group, were all deeply affected through conversion in the tabernacle services in the Springfield, Illinois meetings, and far from being a nine-days wonder, for months afterwards it was the talk of the town. Records include many other singular conversions attesting Dr. Chapman's influence and persuasiveness in bringing troubled souls to repentance.

There are preachers who attach primary importance to the reporting of large numbers of conversions in their cam-

paigns. Dr. Chapman never considered numbers as conclusive proof of success, and he discouraged inquiries concerning tabulations. He well knew that if the results of his meetings were favorable, there would be forthcoming invitations for return engagements. Dr. Chapman went for second campaigns to several cities in Australia, for meetings in Chicago, Boston, Brooklyn, Philadelphia, Glasgow, Edinburgh, and a number of other cities, and discontinuation of plans under way for third campaigns in these same localities was forced by Dr. Chapman's untimely death in 1918.

The permanency of beneficial results from the Chapman Boston meeting in 1909 was corroborated through an evaluation by the former chairman of the Executive Committee in 1915 who stated that, after the passing of six years, the social and civic work of the churches and the augmenting of spiritual tone which had been stimulated through the sane evangelism of the Chapman-Alexander meetings, still set the standard for the community.

Concerning the permanency of benefits through the Glasgow meetings in 1913-1914, a systematic survey reported a year or so later that approximately 80 percent of the 12,000 who had made decisions for Christ were adhering to their pledges of dedication to a better standard of religious life.

It is impossible to obtain complete accuracy in such campaigns, but the Simultaneous Meetings during the years 1904-1910 reported estimates of the number of people reached as ranging from 50,000 in some cities, to 800,000 in the city of Chicago. Dr. Chapman had announced that 200,000 people around the world were praying for the meetings, and results were summed up as "a large number of conversions."

The 1909-1911 Simultaneous Meetings and Single Mass

Meetings in the United States, Wales, Ireland and Australia, and the 1912-1916 Single Mass Meetings in Australasia, the United States and Scotland, filled the largest auditoriums with overflow audiences, sometimes turning away crowds numbering from 3,000 to 10,000. The concluding service in Melbourne attracted some 15,000 persons, with 10,000 unable to gain admittance, and thousands of converts in signed cards signifying their decisions for Christ.

Wherever Dr. Chapman preached he evoked glowing tributes. The general essence of these commendatory resolutions comprised recognition of the reinvigoration of the Church, Dr. Chapman's exemplary personal conduct, his manner of presentation of services in sermon and song, and the general belief that he was an agent of the Master in stimulating one of the greatest spiritual movements in history.

One final report from the Charlotte, North Carolina *Observer*, quoting Dr. W. M. Vines, a minister in that city, and Chairman of the Executive Committee, seems to characterize the universal popularity and power of Dr. Chapman and his remarkable work: "Vast throngs . . . testify to the popularity, the esteem, confidence, and love for Dr. Chapman, Mr. Alexander, and all the party. . . . I . . . reaffirm that, so far as I am capable of knowing, Dr. Chapman is the greatest evangelist in Christendom."

— 2 —

Evangelism constitutes the Saviour's last commission: "Go into all the world and preach the Gospel to the whole creation." This injunction should unite into common action thousands of churches represented in the World Council. What, then, is the primary meaning of preaching the Gospel

except to tell or "herald the glad tidings so that people will be made whole"?

William James defined salvation as "healthy mindedness." Toyohiko Kagawa called evangelism "the conversion of people from worldliness to Christlike godliness." M. E. Dodd termed it "producing spiritual children for the family of God." Roy Burkhardt called it "a series of decisions directing people to God through Jesus Christ." S. M. Shoemaker said: "It is the contagion of enthusiasm for Jesus Christ." Putting all of these ideas together, we reach the conclusion which Walter Barlow has summed up: "Evangelism is the presentation of Jesus Christ so that, by the power of the Holy Spirit, men shall come to put their trust in God through Him, to accept Him as their Saviour from the guilt and power of sin, to serve Him in the fellowship of the church, and to follow Him in the vocation of the common life."

Examine the present-day evangelism and consider the low spiritual birthrate in proportion to the increase in population. The 1950 census reported 150,698,361 people in the United States in comparison with 131,669,275 in 1940. For the preceding ten years the increase was 19,028,086, or 7.48 percent annually. For 1946-1950 the Bureau of Census lists one of the largest increases in population in the nation's history, the estimated average per annum being 11.37 percent.

In the Presbyterian Church U.S., professions of faith during 1941-1950 amounted to 202,596, or 3.48 percent average annual spiritual birthrate. During 1946-1950 the average spiritual birthrate was 3.65 percent, and in 1946-1954 the birthrate was 4.08 percent. In the Presbyterian Church U.S.A., the average spiritual birthrate for 1946-1950 was 4.44 percent, and for 1946-1954 was 4.63 percent.

The Southern Baptist Church, with a membership (1954) of 8,169,491, had an approximate spiritual birthrate between 3.6 and 4.2 percent during 1946-1950, and for 1946-1954 showed between 4.9 and 2.46 percent.

The Methodist Church, the largest Protestant denomination in the United States, reported a spiritual birthrate of 3.8 percent for 1946-1950, and 3.7 percent during 1946-1954.

The Episcopal Church, with a communicant membership (1954) of 1,816,611, and with 185 Bishops, reported an approximate spiritual birthrate of 2.4 percent for both 1946-1950 and 1946-1954.

There does exist the lack of general spiritual revival. Many people attend a weekly church service, but an awakening similar to that in the days of Jonathan Edwards, or in the middle of the Nineteenth Century under Nettleton or Finney, or during the days of Dwight L. Moody in the last quarter of his career, is unknown.

The one exception is the recent movement under the leadership of Dr. "Billy" Graham. Bible study with a reputable Scriptural scholar is too frequently substituted for the ingathering of the unreached, and affects comparatively few among the unsaved.

During the past decade city missions under most favorable conditions have attracted enormous audiences of church members, but the net results, by profession of faith, have not included comparable numbers of the unsaved. Visitation evangelism, without preaching during a period of special effort, frequently has failed to win those who might have been reached through regular services, although occasionally gratifying results have eventuated from all of these efforts.

Present church membership is the largest in history—with its concurrent highest record of inactives.

This is no small deterrent to progress. Some estimate that between 30 and 55 percent of "roll" memberships are nominal; that fully 16 percent neither contribute to nor attend any services; and (until the recent Graham Crusade), that only 25 to 30 percent of England's population attend a place of worship on special occasions. An overture to the highest council of a distinguished denomination in the United States suggested appointing an Ad Interim Committee to study some plan to reclaim nonresident members, and those inactive and retired. Accompanying the suggestion was the report of a survey showing one member lost for every two added on profession of faith, and that between 25 and 30 percent of the loss occurred through failure to reclaim former church members.

There is a growing tendency among Protestant churches to omit evening services. A prominent New York metropolitan pastor stated to a seminar group that his church, with a staff of thirty-five, had found it difficult to maintain the Sunday evening gathering, and that his church was one of the few in that area still advocating the Sunday evening worship. This minister implied that even the strongest churches in many other cities had difficulty in continuing any evening meetings whatsoever.

Is it not true that, because of formality in many services, the stressing of evangelism through the invitation for immediate decision is neglected? Perhaps omission of the Sunday evening service has accentuated this condition. Walter Barlow, in *The Spiritual Basis of Evangelism*, said: "We are preaching to a spiritually illiterate . . . people who are . . . living on the moral momentum . . . inherited from the evangelical tradition of immediate forebears. We must face the stark fact that such momentum has come to a standstill

in this generation and that America may become . . . predominantly . . . pagan."

Though these evidences of weakness in present-day evangelism do create concern, there are subjective reactions which the churchman appears to experience. Can the churchman be an evangelist if he is prejudiced against evangelism in general? He will hardly prepare himself to lead in an evangelistic movement in the church if there are no "new insights and sanctified strategies" in his mind, which Barlow says, "can come if churchmen allow themselves to be converted to evangelism . . . if the ministry will . . . confess . . . that they are unconverted to the subject of evangelism."

\* \* \*

Proper revolt against emotional-sensational types of evangelism is justified and long past due.

A revival is a misnomer if it does not advance the cause for which Christ died. In a number of large cities such meetings occasionally have been conducted under auspices of so-called holiness sects. One preacher appearing in a city of considerable size was a nine-year-old girl costumed in a Wild West outfit. Another was a teen-aged boy billed as "Little David," and flourishing a slingshot. Still another evangelist brought on a coffin during his sermons to illustrate the certainty of death.

Frequently revivals are held in large tents by preachers widely advertised as offering "prayers for the sick nightly" and giving opportunities for "many outstanding testimonies of Bible deliverances" by persons purported to have been miraculously cured, through instant conversion, from various stages of paralysis, blindness, and cardiac invalidism.

There is the "unknown tongue" performance of the pentecostal sect described by Elmer T. Clark in *The Small*

*Sects In America*, where "the ordinary inhibitions of prudence and propriety are disregarded and the person may act as a primitive being who has not reached the stage of reflection . . . the subject breaks into speech which is entirely divorced from thought, resulting in the jargon of unknown tongues."

Religious services featuring rattlesnakes were reported by press dispatches in 1945-1947 from isolated sections of Virginia and Kentucky. All such displays of hysteria and fanaticism arouse intense excitement, attracting throngs of curiosity seekers, but they fail in the true definition of evangelism because of failure to present Jesus Christ as the winsome Saviour. Substituting fear and dread for faith in His atonement, such exhorters experience primitive urges toward exhibitionism, forgetting that the genuine saving power derives from the Holy Spirit, and all too often mistaking extreme emotionalism for religion, failing to comprehend that the proof of conversion is that result which naturally follows in daily living.

Revolting practices do not attract participation by the well informed. At the opposite extreme, however, may be found some ultraconservative members of old, established churches practising denominational snobbery.

Such persons or groups whose prejudices and ungraciousness outweigh their reasoning, disregard the fact—probably are ignorant of it—that many underprivileged persons have a stock of practical experience which would constitute a valuable contribution to any church.

Denominational pride for social standard's sake is worthless and misplaced. As compensation for being outnumbered, members of some congregations have noted: "We have the most substantial people." Occasionally someone will complain: "You are ruining our church with these people you are bringing into it." Such critical church members might

call to memory a lengthy list of famous persons whose origin was humble, but whose lives became a blessing to mankind.

The proudest member of the most aristocratic congregation should remember that the Holy Spirit works in many patterns and brands. And it should never be forgotten that the Christchild's first cradle was a manger.

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Growing materialistic psychology has a creeping effect upon our philosophy. Christian scholarship in the field of religious psychology, its function being that of exponent of the Christian doctrine, has strengthened our insight into the mysterious world of human personality, and much that has been written during the last half-century concerning the psychology of religion has been based upon the denial of spiritual realities. God has been denied.

Barlow says: "The materialistic psychology has been interested in religion, therefore, solely upon the ground that it represents a fundamental interest in the life of humanity, an interest offering fascinating problems to the psychologists, especially where religious experience takes abnormal characteristics."

To this abnormal category many relegate the subject of conversion, regarding it merely as a case study of religious experience involving unusual emphasis upon the emotions. Because of these psychological factors conversion has been reduced to nothing more than an aspect of the abnormal in religion, "a subtle endorsement from the materialistic school of religious psychology." This should intensify our endeavor to avoid "the unhealthy emotionalism which some have considered to be inevitably associated with evangelism."

Another intellectual ally of the anti-evangelistic pride is the humanistic philosophy insisting that souls are essentially good, and our duty is to overcome the morbid in our

attitude; that the church's doctrine of sin is a crime against human nature which actually is wholesome, idealistic and heavenbound; that if we give men the proper directions to rid their consciences of their intolerable burden of sin, they will go forward happily and make a heaven on earth. According to this doctrine, conversion, efficacy of salvation through God, and repentance by confession are eliminated. The true God is disregarded.

In some quarters evangelism is looked upon as anachronistic in this atomic age. There is widespread talk concerning war and weapons, but spiritual topics are treated as incongruities.

Is evangelism adequate? Will the peaceful Man of Galilee, who claimed He came to usher in a new day of goodwill, who was content to gather around Himself a few fishermen and other like-minded, obscure disciples, who founded a religion in a remote corner of the world and sealed it with His blood upon the Cross—will this Man of Galilee outlast the genius of modern man? Many ask: "Have we not outstripped the past?"

Nearly 2,000 years ago Nero, proud monarch of a world empire, destroyed Paul, the Jew of Palestine, who came to dwell in a ghetto in Rome. How could Nero and his court ever have been expected to guess that destiny would crumble their empire and offer worldwide acclaim to the imprisoned itinerant missionary whom they beheaded for no other reason except that he was a follower of the Man of Galilee? But the fearless Paul, through his message of the Cross, had knit an empire of hearts which through all time would perpetuate veneration of his Master who said: "If I be lifted up, I will draw all men unto me."

Perhaps the chief reason for evangelism's prolonged lethargy is unsureness of the Evangel. This was not true of First-Century Christians. The Apostles gave their personal

testimony. Soldiers, sailors, merchants, rulers, fishermen, slaves—they never tired of telling their spiritual experiences, and because of their persistence and faith, they were tortured and executed in the Roman arena.

Despite all of the personal witnessing at Christ's ascension, there were but 500 followers who obediently met Him in Galilee. The late Professor Thornton R. Sampson of the Department of Church History in Austin Presbyterian Theological Seminary, Austin, Texas, estimated that there were no more than 100,000 persons at the end of the First Century who avowed Christianity. By the time of Constantine's rule in A.D. 325, history records that there were 10,000,000 Christians.

If only this same certitude of the Evangel had been in the heart of every Christian since that day, and the ratio of increase had continued since the Saviour's ascension, by mid-Twentieth Century this Gospel could have been made universally known.

Power in preaching is the natural product of self-dedication and the sincere declaration, "I know whom I have believed." Entirely too much preaching is compromising and vacuous. As the late Peter Marshall aptly observed: "All too often we preachers aim at nothing, and hit it." Consequently this spiritually confused generation is in need not of some ballyhoo brand of happiness, but true salvation. If we fail in our mission, men's blood will be on our hands.

Now, nineteen centuries since the Master's great commission, our pride is humbled in an ebbing tide of evangelism. The present prevailing spiritual cachexia calls for proper emergency treatment. In this scientific age we dare not be satisfied with any remedy short of one leading us in the direction of God. Christ's command to "herald the glad tidings so that people will be made whole" must be a mission fraught with the spirit of the whole Gospel, in the

certainty that Christ is our only hope, and the only answer for our day.

— 3 —

"If the Gospel really is a matter of life and death," declared the First Assembly of the World Council of Churches at Amsterdam in 1948, "it seems intolerable that any human being now in the world should live out his life without ever having the chance to hear and receive it. . . . Now, not tomorrow, is the time to act."

Granted that this expression was warranted in 1948, conditions today are even more serious. Increasing alarm derives from national and international crises, in turn establishing increasingly convincing reasons for renewed emphasis on the need for evangelism.

One problem is the consumption of alcoholic beverages. Six hundred times more money is spent on such indulgence in the United States than is donated for religious purposes, these figures having increased enormously in recent years. The retail sales of liquor in 1933 amounted to \$17,000,000. In 1941, prior to World War II, the total figure was \$767,000,000. After three years of war, such sales in 1944 increased to \$1,485,000,000, and by 1946, while servicemen were still in uniform, this figure climbed to \$1,912,000,000, and the increase in consumption of alcohol by women was more than 12.6 percent.

Reports from twenty-three states reveal that the death of one out of every four persons killed in motor vehicle accidents is directly attributable to intoxication.

The Department of Commerce estimates that 50,000,000 Americans spend \$9,640,000,000 on alcohol, and that an additional \$1,000,000,000 is spent for unlicensed alcoholic

beverages. It is claimed that the consequential cost approximates the direct cost, the combined figures reaching more than \$20,000,000,000, one year's total being 58,250,000 civilian users, or an increase of 35.8 percent over previous years.

The appalling results of inebriety are scarred over the face of the nation. J. Edgar Hoover reported that in 1948 the bill for crime in the United States amounted to \$15,000,000,000. During that year arrests for minor offences reached 759,698, one-fourth of these being chargeable to intoxication. Not included in this figure, but aggravated by drinking, were major crimes listed by the Federal Bureau of Investigation under the charges of murder and non-negligent manslaughter; manslaughter by negligence; rape, robbery, aggravated assault, burglary, larceny, and auto thefts. Compared with the pre-World War II averages of 1939-1941, murder increased 15.4 percent, burglary 15.3 percent, robbery 14.6 percent, larceny 2.6 percent, negligent manslaughter 2.1 percent, and auto thefts 1.9 percent. Crime in "model" areas increased 7.1 percent. Mr. Hoover also reported that high crime rates were "due to the failure of too many Americans to assume the responsibilities of citizenship by supporting adequate law-enforcement agencies, and the failure to check effectively juvenile delinquency during World War II years."

Gambling, according to the Kefauver-U.S. Senate investigation, long ago developed into an organized intemperance and a deadly racket. The gangster of the present time wears expensive tailor-made outfits and resides in a handsome mansion in a fashionable neighborhood. Miami, one out of many key cities, had bookmaking operations, referred to as financing concessionaires, grossing as much as \$26,000,000 a year from some 200 locations. In Kansas City Senator Kefauver questioned an imposing cast of

gamblers and politicians. One typical confession was obtained in the New York metropolitan area revealing a \$20,000,000 yearly bookmaking business which paid stratospheric sums each year for protection. Gambling and bribery in basketball, and "cribbing" in a great military academy, resulted in expulsion of a number of cadets. Income tax evasions and graft in housing projects have involved officials in high office. All of this signifies a sordid aspect of society typical in many localities.

The divorce problem, coincident with the lowered sanctity of the home, presents a special need for evangelistic overtures.

Our fifty states permit forty-two statutory grounds for divorce, but if Scriptural standards were adhered to, many of these so-called reasons would be untenable. There is an alarming increase in broken homes. In 1890 the United States reported 570,000 marriages and 33,461 divorces, or .5 per 1,000. There were 1,612,992 marriages in 1945, and 485,000 divorces, or 3.5 per 1,000, nearly one divorce to three marriages. Given as principal causes for divorce are the following: 50 states, adultery; 46, desertion; 30, alcoholism; and in 23 states, nonsupport. This is a surprising survey when contrasted with that of forty years ago when there was but one divorce to fifteen marriages. The rigid conventional Scriptural interpretation provides for divorce for only two reasons, adultery and desertion, the innocent party having the right to remarry. Many communions are deliberating concerning modification of certain particulars in these lofty standards. Russia's divorces under the Communist regime have increased 300 percent.

Laxness in the sacred principles, which establish the standard of decency, order, and happiness, cannot but result in broken homes, therefore, this, of all reasons, should emphasize the need for protection of the foundation stone

of society, since the home is where character is built and developed, through the example of the model parent, Divinely placed to mould the life of the child of today, who is to be the citizen of tomorrow.

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Another need for emphasis on evangelism is the growing stress of the extraneous influences, and the tendency to preach humanism instead of the cardinal doctrine of sin.

Elmer T. Clark, in *The Small Sects In America*, cites that from 90 to 95 percent of all new members in Protestant bodies route through their Sunday schools. The success of their religious education programs is attributed to the findings of modern educational psychology. Without it, leaders agree, the churches would decline. Clark declares that "a study of more than 2,000 individuals, mostly young people, of the major Protestant groups has shown that more than 66 percent of them never underwent any kind of an experience which could be called conversion . . . more than 27 percent had no religious experience other than the slight emotional stimulus involved in joining the church or responding to a 'decision day' appeal; and only 6.7 percent remembered a definite crisis type of experience. . . . The percentage . . . in the last group was much larger among persons above forty . . . those taught the older and sterner 'heaven and hell' theology, and those whose religious training had been inadequate. Thus the trend is definitely away from conversion experiences under the influence of a milder theology and modern religious culture. To preserve the theory of conversion is to so define the term as to drain it of its former meaning."

The tendency to preach humanism in salvation may inadvertently cause failure in recognizing the therapeutic

value in confession of sin, and the soul-cleansing qualities of forgiveness experienced in prayer.

A survey of the religious columns of a metropolitan-type roster of daily papers, during weekends, reveals sermon titles emphasizing that a man should "pull himself up" by his own efforts instead of searching his heart as an humble penitent, and seeking a Saviour's benevolence. This is a vacuous theory in comparison with the teachings of the Scriptures. In the Gospel's heart-warming narrative of the Prodigal Son the repentant sinner was welcomed home by a father's love when returning from his excursion into moral and physical abominations. It was a self-judged and self-condemned prodigal who stumbled home and confessed, "I have sinned against heaven, and before thee . . . and am no more worthy to be called thy son."

Still another matter worthy of emphasis is the dubious usefulness of the modern practice of avoiding any appearance of emotion in religion.

There is a definite trend toward the esthetic in ritual and liturgy, and omission of the evangelistic appeal and personal testimony, but there was a day when, without such personal testimony, the class session and the camp meeting in the Methodist Church were incomplete.

Wesley's vivid experience in Aldersgate Street, London, when "he felt his heart strangely warmed," is largely unknown to the modern congregation. The time now usually covered by an entire church service is approximately one hour. There is beauty, also dignity, about the prescribed form that inspires worship: the singing of stately hymns, the choice selections of Scripture, the dignity and solemnity of robes, and the use of present-day lectern and pulpit. Beautiful architecture and decor appeal to esthetic tastes. But, if the minister wishes to appeal to the reason and spiritual consciousness of his congregation during his mes-

sage, he must do it within exceedingly limited time, and there is little environment to encourage or facilitate such an evangelistic appeal.

John Wesley must have been looking down the corridors of the future when he wrote: "I do not see how it is possible in the nature of things for any revival of religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will . . . pride, anger, the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away."

Walter Barlow states that: "Unless new life comes in the next twenty years . . . America may well have become predominantly Roman Catholic, or frankly pagan." Therefore, amid the handsome and exquisite surroundings, supplemented by exalted music, does it not seem logical that there should be an insistent demand for a wider ministry of the Word, and a more earnest attempt toward reinstatement of the evangelistic appeal and the necessary personal testimony?

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Additional reason for renewed emphasis in evangelism is the attitude of worshipers who have been affected by accelerated secularism in the wake of war. In some areas the church is finding it increasingly difficult to continue weekday programs for which educational buildings and staffs have been provided and equipped. The decision of the Supreme Court of the United States in the Champaign case against the study of the Bible in the public schools has had a discouraging influence. One reaction is the growing necessity among Protestants for establishing parochial schools where not only the Bible may be studied, but where spiritual ideals may be inculcated without restraint.

There also is a growing realization concerning the need for a more positive Christian education. One Moderator of the General Assembly, Presbyterian Church, U.S.A., when besieged by leading educators for some solution to the problem of low moral standards and hazy ideals among students, expressed his belief that the principles of Christianity were too often divorced from secular teaching; that character building, based upon New Testament standards, in many instances was neither taught by precept nor practice; that instructors were not chosen for Christian example; and a Bible course was not offered in the curriculum; consequently pagan ideology and immorality, he was informed, were not uncommon.

There exists a tendency toward lack of restraint in popular social practices, hence ministers too often hesitate to speak out plainly from their pulpits. In order to secure continuation of popular patronage, some church schools and church leaders hesitate to make clear distinctions on the subject of harmful amusements. Popular attitude has not helped to mend this condition. When a pastor dares to assert his beliefs, his appeal must be made through discussion with youth groups, emphasizing Paul's declaration, "If food is a cause of my brother's failing, I will never eat meat, lest I cause my brother to fall."

One billion dollars expended annually for alcoholic-beverages advertising in print, radio, television, and motion pictures, along with "literary" garbage and the "horror" comics, combine to create a staggering expenditure for drunkenness, crime increase, and devastated homes. A book by Henry James Foreman entitled *Our Movie Made Children*, and the five-year survey by the Payne Foundation, reveal the demoralizing effects of sensational motion pictures, and describe the inroads made by degrading practices. Modern developments in television have aggravated

this vicious situation with the visual impression upon the young in our homes.

The urgent need for evangelism is demonstrated in the national and international political and economic crises threatening any stabilization. When labor and capital cannot settle differences without imposing upon the public a continuously mounting cost of living and devaluation of the dollar, then labor and management actually work in collusion against the public economy.

It is recorded that during certain labor strikes Dr. Chapman offered his services to a committee sent from 45,000 workers seeking his counsel and requesting him to preach a sermon. Dr. Chapman delivered his sermon with vigor and clarity. He agreed to arbitrate if allowed to listen to delegations from both capital and labor. This was a far-sighted compromise which today constitutes the only successful method of settlement of any labor dispute, and, in a large measure, incorporates the Golden Rule in any acceptable solution to such problems.

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There is some evidence of a turning tide in favor of evangelism, and the appearance of new movements, new sects and new evangelists augurs well for a brighter and more encouraging outlook.

Within recent years various evangelical communions have initiated movements in evangelism. Elmer T. Clark has described some of these organizations. One called its campaign "The New Life Movement," having as its goal the acquisition of 1,000,000 new members within three years on profession of faith. A smaller group organized "The Program of Progress," its aim being 500,000 new members

by profession within five years. Later this group instituted a movement called "Forward with Christ." One body called its campaign "The United Crusade," its objective being 500,000 members by profession within four years. The largest Protestant group in the South labeled its movement "The Simultaneous Evangelistic Crusade." The largest denomination in the United States exceeded 1,200,000 accessions during 1944-1948 in the "Crusade for Christ," and subsequently launched a similar movement for four years under the slogan, "For Christ and His Church." These, and similar movements in numerous denominations, manifest deep concern for reaching the 76,000,000 persons who still have not declared their faith in God nor have affiliated with any church body.

The emergence of new sects from the old, established church groups, and their gains in conversions are further proof of a rising tide of evangelism. The results obtained by some of these 200 new denominations far exceed the gains of the other groups long established and of historical importance.

In their belief that a new evangelism has emerged, these new sects reveal needs that have not been met nor satisfied by the older denominations. Some confess that they have been awakened to the necessity for emotional expression; and in a new organization the opportunity seems available for social freedom, economic release, or an opportunity, in the literal interpretation of escape from personal restraints.

Of the 200 new sects, 50 of them, representing some 10,000,000 members, have grown during the last 100 years out of the Methodist Church, following what they believed John Wesley taught on perfectionism. The largest numbers follow the Baptist Church in the rite of immersion. Many are peculiar or erratic in one or more particulars. One of the largest perfectionist offshoots is the Nazarene Church

with 3,000 units and more than 200,000 members, organized just before the turn of the century.

A majority of the sects have less than 7,000 membership, and a major portion of these, inferior in scholarship, become places of refuge for the poor, and they practise a puritan morality while apparently emotionally starved. They crave objectivity, are conservative sectarians, and lose their distinctive principles along with their growth. A few years ago revivals ran from one to four months annually, and since organization, one group has increased 200 percent in adherents.

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It is widely believed that there is at last some evidence of the beginning of a splendid new day in evangelism with the appearance of Dr. "Billy" Graham and Charles E. Fuller. Dr. Graham, a youthful preacher with breeding, education and personality, came into the limelight in the fall of 1949 when the publisher, William Randolph Hearst, sent reporters and cameramen to his meetings in Los Angeles with orders for complete coverage of the campaign. Prior to that time the evangelist had held meetings in England for four successive years. In his 1949 eight-weeks meeting in Los Angeles, more than 400,000 persons heard him preach, and there were 10,000 converts. During Graham's two Boston campaigns totaling seven weeks in early 1950, 265,000 persons attended with 9,046 of them signing Decision cards, the largest single attendance being 15,900. Since the Boston success, "Billy" Graham has conducted great campaigns in a number of cities, shattering his Boston records. His five weeks in Houston, Texas, closing June 8, 1952, where he preached 36 times to a total attendance of 462,500, resulted in 3,000 decisions and 4,700 rededica-

tions. His campaign in 1953 in the Dallas Cotton Bowl reached a peak attendance of 75,000 at one single service.

The closing day of Graham's London Crusade in 1954, during which the modern public-address system was employed, brought more than 125,000 persons to his two services in Wembley Stadium. The six weeks of his Scotland crusade in 1955, attracted an all-time record assembly of 100,000 there, the total attendance for the entire time reaching 2,547,365, and an unprecedented total for commitments for the entire campaign numbering 52,254.

Graham is a college graduate, earnest, sincere, indefatigable, dedicated. He uses no written manuscript, but he plans his messages in advance around general themes. He is popularly nicknamed "the second Billy Sunday," and the startling results in his city engagements seem to indicate that he is the man raised up for this particular time in the world's disordered condition with its distress and cynicism, to bring the Gospel message to hungry souls, and to present timely warnings while offering comfort and salvation to those weary and confused human beings in the midst of the world's disorder and bewilderment.

Charles E. Fuller, born in Los Angeles, conducts the "Old Fashioned Revival Hour" heard on Sundays over the ABC network and hundreds of independent stations, affording a coverage of about 95 percent of the world. President of both Fuller Evangelistic Foundation and the Fuller College of Missions and Evangelism, he conducted evangelistic campaigns in many parts of the country up until a short time ago. Fuller began religious broadcasting in 1925 over one station. His ministry grew until, in 1942, it reached world coverage. Fuller is a conservative in theology, and on the subject of the second coming of Christ he is a premillenarian.

Another of the most prominent and influential evangelists

active today is Charles ("Chuck") Templeton. Formerly a sports cartoonist on the Toronto *Globe* at the age of seventeen, after his conversion he became an itinerant evangelist. He was called to the pastorate of an influential Canadian church where, preaching to large congregations, he attracted wide attention. Later Templeton was graduated from Princeton Theological Seminary and entered the Presbyterian ministry. His successful evangelistic career has carried him through the entire United States, every province of Canada, and ten countries in the Eastern Hemisphere.

An outgrowth of the significant commission on evangelism appointed by the Archbishops of Canterbury and York pursuant to a resolution of the Church Assembly, a plan entitled *Towards The Conversion of England*, that sought to effect a new awakening there, was evolved in 1945 and dedicated to the memory of the late Archbishop Temple. From this religious stirring there arose an evangelistic leader, Rev. Bryan Green of Birmingham Cathedral in England, who conducted remarkable meetings in England and in the United States. In November 1950, *Time* magazine reported Canon Green in a Boston meeting, daily attracting capacity audiences of 10,000 to Mechanics Hall, one service alone admitting 600 converts, many of them being very young people.

After a long period of spiritual torpor comes now an awakening and fresh encouragement. Didn't Dr. Chapman once declare: "Anyone can share these triumphs of faith if only he is willing to surrender to the Spirit"?

— 5 —

The achievements and influence of John Wilbur Chapman at the turn of the century constitute a challenge for this day and age.

As pastor, inspiring and encouraging other ministers, church leaders and executives, and as an evangelist, winning thousands of converts, Dr. Chapman never could have accomplished such a record through human strength alone. No genius nor combination of earthly forces, nor simple accident of ministerial history could account for such a career. But his life was illuminated by a flame of Divine origin, and his works gave collective proof that his character and talents were moulded and directed by power from above.

F. B. Meyer once sent a message to the people of Australia: "Some day you may hear Wilbur Chapman. If you do, you will hear one man who has surrendered his life to the Lord Jesus Christ."

Passed down to John Wilbur Chapman by Dwight L. Moody were the words of Henry Varley, the British evangelist: "It remains for the world to see what the Lord can do with a man who is wholly consecrated to Christ." This challenge rang in Dr. Chapman's soul until, when his surrender came, a burning zeal pervaded his entire life.

Because Dr. Chapman was "willing to be made willing" he was honored in leadership of more meetings in more countries than any other evangelist on record. Frank G. Beardsley called him the "Ambassador Evangelist" because no other preacher of his time had received so official a commission from his whole denomination. Because of the prodigious work which Dr. Chapman accomplished in setting churches spiritually ablaze in his own land, the General Assembly commissioned him to undertake missions also in foreign lands as Chairman of the World-Wide Inter-Presbyterian Evangelistic Work Committee. Thus he became Pastor Evangelist to the whole world.

Dr Chapman received more invitations for return engagements to great centers than came to any other evangelist of

his day. After his departure from Scotland in 1914, an avalanche of invitations came which would have required three years to fulfill, and would have taken him to many parts of Scotland, England, and possibly to the Continent. But World War I interposed an insurmountable barrier to such campaigns at that time.

The *Christian Observer* of January 1, 1919, one week after the evangelist's death, reported that he had planned to conduct a series of campaigns in the metropolitan centers of the United States, and that many of them would have been return engagements.

Appointed by his Assembly to the directorship of world-wide evangelistic movement among Presbyterian Churches, Dr. Chapman proved himself worthy of the distinction as "Ambassador Evangelist." Ministers abroad welcomed him as warmly as did those in America because his fame had preceded him, and his proficiency in assisting pastors to become pastoral evangelists aroused congregations likewise into a realization of the need of continuous revival.

It was Dr. Chapman's purpose to kindle a spiritual flame that would keep burning long after his departure, just as he had accomplished in Scotland, Wales, Ireland, and in Boston, and as in 1910 and 1911, (when William H. Roberts, Stated Clerk, was a representative of the Assembly's Committee), he and Alexander had done in leading conferences abroad in the interest of world Presbyterian evangelism.

\* \* \*

Dr. Chapman, long under great strain, began suffering considerable indisposition late in 1916, and an emergency operation became imperative. Many invitations to hold meetings were necessarily declined, and while he was convalescing the arrangement of his new schedule was delayed. During the interim friends over the nation planned a sur-

prise, and in April 1917, Chapman was notified of his election by his Presbytery to be a Commissioner to the General Assembly soon to convene in Dallas, Texas.

Meanwhile the United States had declared war on Germany, and a conscription bill calling for 500,000 men had been passed in Congress.

When the General Assembly convened on May 17, 1917, Dr. Chapman was elected Moderator. Nominated by Dr. John F. Carson, Pastor of the Central Church in Brooklyn, Dr. Chapman, on the first ballot, received 590 votes, many more than were necessary to determine the election.

To a Presbyterian minister the position of Moderator of the General Assembly is the highest honor that can be bestowed. This office does not signify that a man should possess remarkable administrative talents, nor must he be famed for notable scholarship and extraordinary statesmanship. But for Dr. Chapman it signified that he must have known, through struggles of sorrow, pain, caution, labor, training, faith and victory, the sympathetic needs of fellow men and the saving glories of the Cross. Dr. Chapman was acclaimed as the man to lead the Church in that year of world crisis; he had earned such distinction through his signal triumphs in evangelism.

The Assembly, being the first important ecclesiastical body in national convention following the declaration of war, was the first group to offer its resources and services to the Federal Government. A National Service Commission of representative clergymen and laymen in the United States gathered in Washington where, led by Dr. Chapman, the Moderator, they called upon President Woodrow Wilson at the White House. Following this visit, Dr. Chapman, in a formal address, requested recreational and moral facilities and safeguards be provided for the armed forces.

When he was elected to his church's highest office, he

became one of the principal planners in organizing the National Service Commission. Thus his service as Pastor Evangelist was broadened to organize his church, the first of all ecclesiastical groups to attempt establishment of any safeguard for spiritual and moral wellbeing of the men in uniform. The Commission contributed its resources and leadership in stabilizing the Army and Navy Y.M.C.A. branches into becoming important and influential centers during the war. The Commission and the Association pooled resources, and, as did the Knights of Columbus and the Salvation Army, they provided Christian leaders and material equipment in a manner and on a scale hitherto unparalleled.

While he was Moderator of the General Assembly, Dr. Chapman, a strong advocate of denominational cooperation, gave himself to speaking engagements throughout the country, besides attending committee meetings which his office necessitated. When war came all return evangelistic campaigns in England, Scotland and Australia were suspended, and Dr. Chapman and Charles Alexander, like good soldiers, made their sacrifices, put their personal affairs in order, and enlisted under spiritual banners for the duration in the service of God and country.

The New Era Movement, of which Dr. Chapman was named vice chairman, was organized under his leadership. Funds received for returning soldiers and sailors, and for the reconstruction of European evangelical churches, were placed at the disposal of the New Era Movement. In its second year plans were made to raise \$12,500,000 instead of the customary \$6,000,000, of which \$1,000,000 was to be used for young men from Presbyterian families who had been wounded and incapacitated for active service.

The multiple objectives illustrate the evangelistic purpose characterizing Dr. Chapman's influence: securing recruits

for the ministry from the armed forces, winning of the unsaved, purification of the church through revival goals, acquisition of 1,000,000 comrades of intercession, and establishment of 250,000 family altars through the issuing of *Day After Day*—all of which was accomplished through Dr. Chapman's genius for organizing and managing constructive enterprises.

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Dr. Chapman never seemed to tire. Two years before his death he could work night and day, preaching six times a day on some traveling schedules, and compassing such trips without fatigue. He seldom took time out for relaxation or for sports, but he derived unbounded pleasure from traveling and sightseeing.

Occasionally he would manage to attend a minstrel show, or he would take in a country circus where, equipped with prodigious stocks of peanuts, he would surround himself with a group of children, more alive to their uninhibited enjoyment and comments than to the goings-on within the sawdust rings.

Judging from many illustrations in his sermons, Dr. Chapman was no casual observer, and, as he visited places of interest in his worldwide travels, he stored up ideas historical, scientific, political and spiritual which eventually were translated into enrichment for private and public exchange.

Only when defending his convictions did Dr. Chapman ever appear dominating or severe; his air of reserve and dignity possibly precluded general understanding of his real nature, and his earnestness occasionally was misunderstood for impetuosity. But his genius as an organizer, sometimes mistaken for dictatorial authoritativeness, comprehended only too well that good results must be accomplished

in any project and that little benefit could be derived from over-extended debate and hair-splitting.

In his pastorates officers of the church were obliged to warn Dr. Chapman against being too generous, but no distressed petitioner ever appealed to him in vain. He insisted that all appeals, if met in kindly spirit, would afford opportunity for counterappeals for Christ, and his benevolences and affections were worldwide. He led both Bethany and Fourth Church in adding home missionaries for the North Carolina mountain area, also in dispatching foreign missionaries to Cuba and Syria.

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Denied the constant shelter of home, but returning to home base whenever he could manage it between engagements, Dr. Chapman believed it to be the one place that in greatest degree could be like Heaven. He was devoted to his wife and his personable children, cherishing for all of them the highest ideals, and providing the finest advantages available for educational and recreational enjoyment. In the preface to *When Home Is Heaven* Dr. Chapman wrote: "It is because I know what a Christian home may be and how powerfully it may influence the members of the household that I am giving these messages, for when a home is Christ-controlled, then home is Heaven."

Affectionate and compassionate, Dr. Chapman clung to old friendships. Reticent and aloof, he did not have an extensive circle of intimates, but for those nearest his heart there was warmest attachment.

Dr. Chapman's life was completely surrendered to the Holy Spirit, his purpose being to exalt Christ and to win men to His cause. He favored the idea of assisting ministers of small congregations and those neglected and in need of encouragement. In former years he had written to Mr.

Converse, "It is the dream of my life that the last years of my evangelistic experience may be devoted to preaching to the poor, that I might . . . when I am sufficiently known, enter a city, and with the cooperation of the pastors, conduct a mission in harmony with the work of the Salvation Army and other missionary organizations, and thus leave my testimony with the people who are now . . . out of sympathy with the church."

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The year 1918 found the Church facing a crisis. There existed unprecedented opportunity, but the planning and management of religious programs had been assigned by the Federal Government to various agencies which, through exploitation of Christian charity, had exposed miserable inefficiency in their administrative operations. Dr. Chapman believed that religion among the armed forces was compromised, and that Christianity, arrayed in the trappings of vaudeville, was stripped of any message of salvation for men facing eternity.

During the 130th General Assembly in Columbus, Ohio, Dr. Chapman, as retiring Moderator, preached the opening sermon, and at the peak of his distinguished career, followed his valedictory by assisting in the communion. Retiring from his post as Moderator, he became an executive on the staff of the New Era Forward Movement to enlist members in a deeper devotional spirit, and to raise funds for practical rehabilitation of the countless unfortunates in war-stricken countries. Contrary to physician's orders, Dr. Chapman continued to work actively, his willpower generating new reserve stocks of strength. Laughingly he reminded a friend that back in December 1916 he had written: "In fourteen years I have had thirteen breakdowns, and nearly every

time . . . doctors . . . feared . . . the case was fatal." He considered this a great joke on the doctors.

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Because his influence was worldwide, the exact total results of Dr. Chapman's work can scarcely be determined. A characterization and résumé of Dr. Chapman's accomplishments under the title, "The Reviver of Revivalism," was written six years before the evangelist's death by Peter Clark Macfarlane who stated: "His work in the Simultaneous Campaigns was to keep the pulpits in a city flaring up like forges. . . . He put revivals upon a higher plane and stimulated evangelists so that more than 800 were set to work. . . . What impresses you first about his pulpit appearance is that he is a high-minded gentleman . . . and with a reminiscent word he wafts some perfume of forgotten memories over your soul that melts it. . . . The prominent element is straight-out appeal to the God of consciousness in the individual. . . . At the age of fifty-three he has preached about 50,000 sermons and has been heard by not less than 60 million people."

Dr. Chapman has been called a "martyr to evangelism." The honor of election as Moderator of the General Assembly of the Presbyterian Church, U.S.A., which brought him his greatest prestige, came at a time of this nation's crisis. Believing that he possessed robust strength, he permitted his enthusiasm for achievement and loyalty to his country to prevail over the advice of his physician. Two months before his death, in a letter to his son, a captain with the Expeditionary Forces in France, he wrote: "New York is much excited because of the Liberty Loan. . . . Streets are crowded . . . bands playing . . . soldiers are marching, and every effort is being made to 'go over the top' this week, as I am sure we shall. . . . I am a member of the Liberty Loan

Committee . . . made an address . . . the other speaker being Captain O'Dell, a Canadian soldier . . . wounded twice and gassed once."

Encouraged to believe that his surgical incision, unhealed for two years, could be completely remedied by another operation, Dr. Chapman, following the advice of his physician, submitted to surgery in July 1918. He wrote: "Of course I am weakened . . . but I shall be perfectly well in the future."

Many serious church problems created by a war-demoralized world were pressing for solution and he felt that he could not slight his work while everyone else was under such strain.

On November 5 the Allies' terms for surrender were delivered to the German envoys. On November 7, before the actual armistice, word came that all signatures to the fateful documents had been affixed. This news evoked the wildest outburst of joy in the city. Then, with the news of the actual armistice some days later, New York City went into an uninhibited extravaganza celebration by metropolitan millions. Dr. Ottman and Dr. Chapman were dining together on Fifth Avenue when suddenly there was the din of shouting, whistles blowing and bells ringing. Returning to Dr. Chapman's office, they looked out from the twelfth-floor windows to behold a swirling paper snowstorm descending upon the jampacked throngs on the Avenue, and listened to the delirious din of excitement and celebration sweeping over the city.

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Dr. Chapman, a conservative, was outspoken against what he considered "liberalism" in the foreign mission field. Following his first Australian meetings, he visited missions in the Philippines, China, Korea, and Japan. The secretaries of the Presbyterian Board of Foreign Missions had notified

missionaries of Dr. Chapman's imminent visits, and every minute soon was taken up with speaking through an interpreter to these missionaries and their congregations.

While there seemed to be full cooperation by most stations, still Dr. Chapman met missionaries who, he considered, were not in their proper incumbencies. Upon his return, he appealed to his Board and to the Boards of other evangelical denominations, expressing his belief that any missionary who felt hesitancy or reservation in his understanding of the integrity and authority of the Bible should immediately be recalled, implying that some missionaries had questioned the authority of Scripture, and were, therefore, without a definite message. But this admonition fell on deaf ears, and Dr. Chapman met with some criticism for what certain groups termed his ultraconservatism.

Dr. Chapman uncompromisingly repudiated what he described as the spurious but popular Gospel. He constantly preached that *man in his own strength was lost beyond recovery unless he looked for saving grace in the atonement*. He believed that God's plan of redemption involved the new birth which came through the Holy Spirit when faith in the Divine Saviour was implicit. He said that the social Gospel "prescribed material remedies for social ills," and he held to his conviction that spiritual remedies were the sole healing properties for spiritual ills.

Always Dr. Chapman worked toward union of churches of kindred polity and doctrine. He was especially anxious for union between the Presbyterian Church U.S.A., and the Presbyterian Church, U.S. As a member of the Committee on Church Cooperation and Union, he entertained a persistent hope that organic structural union ultimately might be realized. He was a firm believer in evangelical cooperation, and, as the Chairman of the Sub-Committee on Union of Presbyterian and Reformed Churches, he

labored successfully toward denomination cooperation. But, in his stand in the matter of union of the two larger branches of American Presbyterianism, he met with unalterable opposition.

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Dr. Chapman's last evangelistic campaign, long deferred, was held in Elizabeth, New Jersey, early in 1918, with Charles M. Alexander happily assisting in conducting fifty-eight services along the old, familiar lines. The good-fellowship of the two was not marred by the slightest indication that the world-famous partnership was drawing to a close.

Dr. Chapman's last message to a large convocation was delivered one month before his death to the Prophetic Bible Conference in Carnegie Hall, New York City, the occasion of his impressive address on the Second Coming. Chapman, a premillenarian but not a dispensationalist, never professed to be a teacher, but he was pre-eminently an Evangel of the Cross. Dr. Arthur J. Smith afterwards recalled that Dr. Chapman had been reluctant to address the gathering, but finally had consented on condition that he be permitted to preach an evangelistic sermon. He did preach with unusual power, and scores of persons responded to the invitation at the conclusion of the service.

On December 15, 1918, in the First Presbyterian Church, Jamaica, New York, just ten days before his death, Dr. Chapman preached his last sermon, which was titled, "Christ, Our Only Hope," in which Christ's admonition to "watch, therefore: for ye know not what hour your Lord doth come," was stressed.

Dr. Chapman emphasized that, as an evangelist, he would assert, "the all-important thing is preparedness." He concluded with the declaration: "There are too many witnesses in His favor for me to fail to trust Him and to leave

Him out of my allegiance. Call the roll of philosophers—Bacon, Locke, Edwards, Hopkins, McCosh. They were Christians. . . . Call the roll of great thinkers—Copernicus, Kepler, Sir Isaac Newton. They were Christians. Call the roll of scientists—Agassiz, Miller, Proctor, Guizot. They were Christians. . . . The greatest historians, among whom were Raleigh, Livingstone, and Stanley, were Christians. The greatest statesmen, among whom were Constantine, Charlemagne, Alfred the Great, Webster, Gladstone, and Bismarck, were Christians. Nearly all the presidents of the United States have been believers. . . . For to whom else could I go? Christ is our only hope."

What a valedictory for Chapman's graduation from so glorious a ministry, and what a stirring prologue to his fast-approaching translation!

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Dr. Chapman's life was filled with ceaseless effort until a few days before he submitted to an emergency surgical operation in December 1918. His physician had expressed wonder—and deprecation—at his continuance in activity while he was in such critical physical condition. Apparently through sheer willpower alone, which was characteristic of the man, did he proceed with his tasks. Dr. Ottman, describing Dr. Chapman's superhuman energy, wrote: "The flow of his life had the velocity and vehemence of the mountain torrent." Of his friend's spirit he said: "The flames that flash and fade in the smoke tell us nothing of the heat that produced them." Dr. Chapman's dominant willpower supplied fuel for his strenuous efforts until he virtually burned himself out. Death was coming close to the great evangelist.

Dr. Chapman submitted to surgery on December 23, 1918.

For a brief time his recovery seemed assured. Suddenly

all vitality dissolved, and the soul of the great and beloved man passed into "the house not made with hands" when, between darkness and the dawn of Christmas morning, Death tapped him on the shoulder and beckoned him to follow.

## EPILOGUE

All that was mortal of John Wilbur Chapman was laid to rest in Woodlawn Cemetery in New York City on the afternoon of December 29, 1918.

On that Sabbath morning a simple, impressive memorial service was conducted in Fourth Presbyterian Church by Dr. Edgar Whitaker Work, the pastor. Several of the evangelist's favorite hymns composed by Harkness and Baraclough were sung, and Dr. Ford C. Ottman, close friend of Dr. Chapman, with Dr. Marcus A. Brownson, the evangelist's brother-in-law, delivered the eulogies.

In the afternoon a second memorial service was conducted in the Fifth Avenue Presbyterian Church, with eulogies in tender tribute spoken by Dr. Arthur J. Smith, former assistant at Bethany, Colonel Samuel Brengle of the Salvation Army, and Dr. John F. Carson, pastor of Central Presbyterian Church, Brooklyn.

The shock of Dr. Chapman's death brought deep distress to a host of his Christian colleagues. Distinguished figures over the nation came to the metropolis to attend the last rites for their friend who had become a national symbol of Spiritual power, and the list of those conducting the body of their fallen comrade to its resting place included leaders of religious and secular affairs throughout the United States.

From around the world, wherever Dr. Chapman had preached with eloquence and power, messages poured in with reports of memorial services in many lands. Under the swift and sudden detachment of death, mourning was im-

mediate and uppermost in the public sentiment. But, as days passed and the tempering of distress permitted a clear appraisal of Dr. Chapman's life mission, it became manifest that a spiritual giant had laid his arm around the shoulder of America; that a man of extraordinary understanding and sympathy had sought the salvation of those who were confused; and that a charming and cultured citizen, loving God and country, had contributed time and talents to the progress of humanity and the lasting benefit of untold thousands of souls whose spiritual ascendancy meant the bulwark of a nation against the onslaughts of enemies within and without.

Dr. Chapman was recognized as a man of vision and surpassing imagination. One could describe him as an indefatigable explorer in the realm of religion, seeking new regions in his missions. He was a skillful organizer with astounding selective ability in choosing men who remained loyal and industrious. He had no patience with meanness nor pettiness, and his mind was direct and synthetic, cutting across difficulties, going straight to conclusions, intuitively and by processes unknown to itself in concentration of thought; proceeding toward the heart of the matter, never puttering about among trifles.

Dr. Chapman's ability and personality, applied to the expansion of the Kingdom of Heaven on earth, when suddenly removed, became something of a revelation in retrospect, comparable to an enormous inheritance which a man cannot fully appreciate until he begins to check over its provisions.

So, Dr. Chapman's spiritual authority throughout the nation was felt in a cumulative impact. People everywhere came to the realization that his personality and tireless efforts had exerted tremendous and expansive spiritual influence on his own and many other lands so largely devoted

to secular interests. And acknowledgment of his leadership in pastor evangelism and distinguished world ministry also constituted a challenge to emulation to the entire Christian world.

It is acknowledged that Dr. Chapman's evangelistic messages produced a brilliant record in a period of history of organized Christianity that ushered in a new era, projected by sane and sound methods, but akin in power to the story of Pentecost in the Book of Acts.

In Woodlawn Cemetery, where the body of Dr. Chapman rests until the Resurrection Morning, there is a monument bearing the words of the Apostle Paul, which also are the indestructible witness of the great Pastor Evangelist:

J. WILBUR CHAPMAN

TO LIVE IS CHRIST

TO DIE IS GAIN

Conspicuously placed on the wall of Fourth Presbyterian Church in New York City is a handsome bronze tablet bearing this legend:

In Loving Memory of Rev. J. Wilbur Chapman, D.D.,  
LL.D., 1859-1918

Pastor of This Church 1899-1902. An Evangelist of  
World Wide Renown

Moderator of the General Assembly 1917-1918

Entered into Rest Christmas Day 1918

A Heart Aflame with Love of His Lord

A Mind Richly Stored with the Learning of the Word

A Tongue Inspired by the Spiritual Eloquence of the  
Truth

A Voice Full of Tenderness and Persuasive Pleading

A Hand Ever Open to the Needs of Men

He Preached the Gospel in the World for 36 Years

Bringing Many Souls to Glory

“He that winneth souls is wise.” Proverbs 11:30

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"I" A Psalms—New Testament, containing a number of inserted pages filled with Notes and Sermon Outlines in handwriting. In front of these Sermon Outlines there is a printed clipping entitled "Some February Dates Worth Remembering." They include nine dates concerning famous men, including Martin Luther, Abraham Lincoln, Dwight L. Moody and George Washington.

"J" Handwritten Outlines, on various kinds of stationery, of Sermons which seem to have been preached between December 21, 1890 and December 1909. Each of these sermons is numbered, and the place, date and occasion are stated. The list of sermons includes his often repeated sermons, entitled "The Five Crowns," "The Golden Bells," and his sermon on "The Evangelistic Church."

"K" *In Memoriam*, J. Wilbur Chapman (Stamford, Conn.: The Gillespie Brothers—Printed for Private Distribution, 1919.), 72 pp.

"L" Frank Granstaff, *Thirty-Nine Beautiful Years. A Memorial of Agnes P. S. Chapman* (Warsaw, Ind.: Reub Williams and Sons, 1907), 127 pp. Dr. Chapman wrote the brief preface and "The Lover's Tribute," pp. 107-109.

"M" H. H. Fout, The 1900 Pilgrimage (Dayton, O.: United Brethren Publishing House, 1900), 142 pp. Marked pages of Dr. Chapman's account of his visit to Bethany in Palestine.

"N" *Ibid.*, Introduction by Dr. Chapman.

"O" Handwritten Sermon Outlines in a Book that looks like a Bible, marked "No. 1 B." It seems that Dr. Chapman inserted blank pages after removing the contents of a black leather Bible. In the front part of the notebook occurs, in Dr. Chapman's handwriting: "A Whole Christ for my Saviour. A Whole Bible for my Staff. A Whole Church for my Fellowship. A Whole World for my Field." These sermons seem to have been used on many occasions. The date appears to be 1905.

"P" Twenty-Six Typed Sermons, including some that have never been published. Marked Book "No. 3". Dilapidated and hard to read. No date.

"Q" Illustrations used by Dr. Chapman, beginning October 1915, in Asheville, North Carolina, in a Campaign.

"R" Sermon Outlines marked "A," "B," "C," and "D," in four paper envelopes. No date.

"S" Brief Titles of Books, published by Dr. Chapman; of Books contemplated. Typed.

"T" Illustrated Material in Twenty-Four Folders under Caption Subjects. No date.

“U” H. W. Gleason, compiler, *The Great Awakening*. A Report of the Christian Convention of the Northwest, held in connection with the Union Revival Meetings, conducted by Rev. B. Fay Mills and Rev. J. Wilbur Chapman and Pastors of the Vicinity, in Exposition Hall, Minneapolis, Minnesota, March 20-23, 1893 (Minneapolis: Horace B. Hudson, 1893), 122 pp.

“U(a)” Issue of *Gospel News*, Vol. 1, No. 12, containing a full account of the Bethany Presbyterian Church Institutions: Day Nursery for 1,660 children, opened May 1891; A Sick Diet Kitchen for over 5,000; An Employment Bureau for Women; A Kindergarten for Older Girls; a repository for Articles used in Sick Room; A Night School for Girls, with Classes in Millinery, Dressmaking, Painting, Cooking and German; A Dispensary with Corps of Doctors; A Penny Savings Bank.

“V” Handwritten Sermon Preached on March 31, 1898, in Philadelphia.

“W” J. Wilbur Chapman and J. F. Carson, editors, *Evangelistic Work and Bible Conference Monthly*. Vol. 1, No. 1, October 1898. J. Wilbur Chapman, editor, *Evangelistic Work and Bible Conference Monthly*, Vol. 1, No. 2, November, No. 3, December, No. 4, January, No. 5, February, No. 6 March, No. 7, April, No. 9, June, No. 10, July. In each of these issues Dr. Chapman writes contributing articles about Winona Bible Conference and there is an occasional sermon by Dr. Chapman.

“X” Agnes Pruyn Strain, *Studies in the Song of Songs and other Bible Lessons*. (New York: Francis E. Fitch, 1898), 280 pp. Dr. Chapman wrote the Introduction.

“Y” J. Wilbur Chapman, editor, *Gospel News*, January 4, 1900, with a Sermon entitled, “A Plea for the New Year” (Psalm 85:6), and a Sermon preached to the United Presbyterian Young People’s Convention on July 25, 1900, in Denver, Colorado.

“Z” Fourth Presbyterian Church, New York City, *Year Book*, 1900. No number of pages. Three pictures of Dr. Chapman in his Study.

“A-1” J. Wilbur Chapman, editor, *Gospel News*, March 7, 1901 and subsequent issues containing Chapman sermons.

“B-1” *Two May Day Sermons* preached by Chapman at Fourth Presbyterian Church, New York City, on May 5, 1901.

“C-1” J. Wilbur Chapman, editor, *Gospel News*, February 20, 1902, containing sermon by Chapman on “Cornelius” (Acts 10:2), and other sermons by him.

“D-1” Two small handwritten booklets of sermon outlines fastened together, the first of them being from the text, “And the eyes of all . . . were fastened on him” (Lk. 4:20).

“E-1” Several loose sermons fastened together beginning with

the sermon on "O woman, great is thy faith: be it unto thee even as thou wilt." (Matt. 15:28).

"F-1" Printed Sermon by Dr. Chapman on "The Christian's Relation to Amusements and the World," delivered in Atlanta, Ga., November 4, 1904, consisting of sixteen pages and comment by various leaders in Atlanta, including Governor W. J. Northern.

"G-1" E. W. Parish and L. M. Chinner, editors, *The Big Mission in Adelaide Conducted by the Chapman-Alexander Mission Party* (Adelaide: Hussey and Gillingham, 1909), 104 pp.

"H-1" Large embossed two-page *Appreciation of the Australian Evangelistic Campaign, Melbourne, Australia*, 1909, signed by the Executive Committee and the Ministers, addressed to the Chapman-Alexander Party.

"I-1" Handwritten Small Sermon Notes of Evangelistic Sermons. Seems to have been used on many occasions. Much is illegible. In the front is the memorandum that these sermons were preached in Cardiff, Wales meetings in April 1910. On page 424 is the item, "Journeyed 36,000 miles, visited five countries and thirty-two cities, including the Philippines, China, Korea and Japan."

"J-1" Finely embossed 4 x 11 "Appreciation" of the services of the Chapman-Alexander Party in a Meeting held in Springfield, Mass., in the spring of 1909, signed by the Evangelistic Committee.

"K-1" A Two-Page 13½ x 11-inch Letter written in large letters in Old English and signed by twenty-three ministers and officers of a mission conducted in Dunedin, New Zealand, April 1913.

"L-1" J. Wilbur Chapman, *How To Fill An Empty Church* (Melbourne: T. Shaw Fitchett, 1912), 48 pp. Foreword by W. H. Fitchett.

"M-1" Issues of *Australian Christian World Chapman-Alexander Special Daily*, Nos. 1-15, July 22-August 9, 1912, Sydney, Australia. Concerning the Chapman-Alexander Mission.

"N-1" Handwritten Appreciation. No place, no date, no signatures.

"O-1" *Courier and Star*, newspaper clippings, Ballarat, Australia, November 1912.

"P-1" Handwritten Sermon Notes made in Glasgow and Edinburgh, Scotland. The date is probably early in 1914.

"Q-1" J. Wilbur Chapman, editor, *Gospel News*, February 29, 1903, containing an article entitled, "Evangelism, Pastoral, Personal and Professional," by Dr. Chapman. Other items in issues following this date. Also an Album of Newspaper Clippings from July 23-September 20, 1912, containing many news items about the Chapman-Alexander Missions in Australia from the following newspapers: *Sydney Morning Herald*, *Daily Telegraph*, the Newcastle *Morning Herald*, the Maitland *Daily Mercury*, the Brisbane *Daily Mail*, *The*

*Courier*, the Charters Towers *Northern Miner* and the Townsville *Bulletin*.

“R-1” Letters of Commendation. Some handwritten and some typed from Auckland, New Zealand, dated May 1913. Some contain quotations from admiring ministers at the farewell meeting for the Chapman-Alexander Party. One of these stated that F. B. Meyer had once said, “Some day you may hear Wilbur Chapman. If you do, you will hear the one man who has a surrendered life to the Lord Jesus Christ.”

“S-1” Two Letters: One of Appreciation from Rev. George Keith, D.D., Glasgow, about the recent missions and Dr. Chapman’s reply dated March 24, 1914. Dr. Keith’s is one of glowing testimony.

“T-1” Dr. Chapman’s typed sermon from the text, Rev. 14:3, “And they sung . . . a new song.” No date.

“U-1” Three Memoranda: Sermon Notes in a small notebook with no date, beginning with the sermon from the text. “After this the judgment” (Heb. 9:27); J. Wilbur Chapman, editor, *The Observer*, Vol. 1, No. 1, June 1891, containing a sermon by Dr. Chapman entitled, “Satisfied” (Psalm 17:15); also from *The Observer*, May 1892, Vol. 1, No. 12, containing the Sunday program at Bethany Presbyterian Church along with several other issues of *The Observer*.

“V-1” Dr. Chapman’s statement in typewritten form on the theme: “How May I Know I am a Christian,” founded on I John 2:3, dated March 17, 1916, from Washington, Pa.

“W-1” Three Memoranda: Request from the Newspaper Enterprise Association representing 170 afternoon dailies in the principal cities of the United States for a sermon of 500 words for Holy Week in April 1916, Dr. Chapman’s consent and the sermon from the text, “Marred More Than Any Man” (Isa. 52:14). Across the letter which Dr. Chapman received from the newspaper syndicate and in his own handwriting are the words “Yes, will write.”

“X-1” Letter from Rev. Clarence Lathbury, Cleveland, O., dated April 24, 1918, asking if Dr. Chapman was the author of the third verse of the hymn, “Break Thou the Bread of Life.” Mr. Lathbury says his sister is the author of the remainder of the hymn. Dr. Chapman replies, on August 8, 1918, as follows: “Yes. I was so very fond of your sister’s words that I thought a third verse would help me in my work.”

“Y-1” Sermon Topic File with alphabetical Index of texts or subjects, dates and places between 1913-1917.

“Z-1” Three Memoranda: Printed Card Invitation of the Chapman-Alexander Meetings in Jamaica, N. Y., which began March 28, 1917; a large picture of an estimated 15,000 in the church yard of the First Presbyterian Church, Charlotte, N.C.; and a picture of an estimated 11,000 of the audience in Exhibition Hall, Melbourne,

both pictures having been taken during Chapman-Alexander Campaigns.

“A-2” Twenty-Seven Sermons in Outline and with Notes, marked “Wilbur’s Last Sermon.”

“B-2” Poem “Going Home.” Dr. Chapman composed the sixth verse and often gave copies of this poem (with credit to Rev. J. L. Scott, the author of the other verses) to people of advanced years who attended his “Old Folks Service.”

“C-2” Two Memoranda: The Memorial Address by Rev. Edgar Whitaker Work, D.D., pastor Fourth Presbyterian Church, New York City, in appreciation and evaluation of Dr. Chapman, on January 13, 1919, probably before a meeting of New York Presbytery; replies from various and sundry distinguished friends of Dr. Chapman to Dr. Work’s invitation, October 18, 1920, to the unveiling of the Chapman bronze tablet in Fourth Church.

“D-2” Edgar Whitaker Work, editor, *Awakening Sermons by J. Wilbur Chapman* (New York: Fleming H. Revell Company, 1928), 186 pp.

“E-2” W. Courtland, “J. Wilbur Chapman,” *The Presbyterian*, Vol. 102, No. 13, p. 3, March 31, 1932.

“F-2” Four bound volumes of Chapman Sermons of double-space typewriting, owned originally by Charles M. Alexander in 1916 and presented to Mrs. Chapman by Mrs. Charles M. Alexander in June 1921. They contain notes and corrections, scribbled on inserted sheets of paper, which may be those of Edgar Whitaker Work, because the corrected portions also occur in Work’s printed editions of 1922 and 1928. On presenting these volumes, Mrs. Alexander signs her name like other members of the Chapman-Alexander Party with a verse of Scripture. Hers was Rom. 1:16.

“G-2” A five-line proverb which, doubtless, Chapman used on occasion:

“I can’t.  
I wish I could.  
I believe I can.  
I know I can.  
I will.”

“H-2” Striking Pictures: Two daguerreotypes. Wilbur may be in each at ages 14 and 17, but nobody has yet been able to positively substantiate this. The picture on cardboard of a boy at age approximately 11 has been identified as Wilbur’s likeness. A third daguerreotype is a group picture and is probably that of Wilbur with his father and one of his brothers. There are five other pictures, one of Chapman taken at Albany, N. Y., by Sterrey and Company; pictures of Chapman with Alexander, one in Londonderry, Ireland, in a group; another in the living room of “Tennessee,” and still another

about 1916. The last picture of Chapman is in a folder of 1917, which seems to have been taken in connection with the First Reformed Church of Albany, N. Y.

"I-2" Two Series of Notes found in the collection of twenty-seven, marked "Wilbur's Last Sermon," indicated above in "A-2."

1. The Significance of the Hour, "An Important Manifesto Concerning the Return of Our Lord." This contains seven points and is signed by G. Campbell Morgan, A. C. Dixon, W. Fuller Gooch, J. Stuart Holden, H. Webb-Peploe, F. S. Webster, Dinsdale T. Young, Alfred Bird, J. S. Harrison and F. B. Meyer. The date is November 7, 1917. This manifesto published from the address: Advent Testimony, Christ Church, Westminster Bridge Road, London, during World War I must have influenced Chapman.

2. Handwritten Sermon Notes of last sermon preached on the morning of December 15, 1918, entitled "Christ, The Only Hope" (John 6:68). Edgar Whitaker Work has reproduced this in his edition of Chapman's Sermons in 1922 *Evangelistic Sermons* between pages 36 and 37. Across the original someone has written, "Preached ten days before Wilbur's death in First Presbyterian Church, Jamaica, N. Y., December 15, 1918, Sunday morning."

"J-2" A number of sermon notes containing outlines, illustrations, poems. These are without dates.

"K-2" A number of black-and-white glass plates of Dr. Chapman in action. These were taken in Charlotte, N. C., in May 1914.

No attempt has been made to reproduce the above chronologically, the reason being the difficulties involved, since most of the articles were so rare that each night the authorities of the Department of History felt it necessary to restore these uncatalogued treasures to the Trunk. To date funds have not been procured to catalogue them.

There are also in the Trunk Collection perhaps 100 pictures, most of them of large size, of the great assemblies in the Chapman-Alexander Meetings around the world.

Mrs. J. Wilbur Chapman, Providence, R. I., has a remarkable phonograph record of the charming, appealing voice of Dr. Chapman. This record will probably be added to the Chapman Memorabilia.







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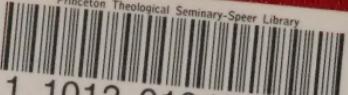
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